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AT HOME AND ABROAD

NOVEMBER 1935

Pacific School of Religion Berkeley, Calif.

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God Help Us If We Leave It Here!

The Mid West Regional Meeting in Park Congregational Church in Grand Rapids, Michigan, October 22–24, with delegates from nineteen states, reached higher ground.

The meeting was notable not only because of territory represented but also because of its personnel since it combined during these days the 126th annual meeting of the American Board of Commissioners for Foreign Missions with the Regional Conference.

The high spot of the three days' gathering was on Thursday evening, when Dr. W. A. Tyler, Superintendent of the Conference of Nebraska, presented the report of the Findings Committee. During the three days, the packed auditorium of Park Congregational Church not only had heard the most challenging and inspiring presentations of the work being carried on throughout the world but had heard the reports of the American Board's Treasurer and Executive Officers, revealing the gravity of the present hour.

Report of Findings Committee

Two things stand out above all else in the meeting at Grand Rapids:

First—NEED, NEED, OPPORTUNITY, OPPORTUNITY.

So pressing is this need, so commanding is this opportunity that even with every available resource envisioned, additional and numerous cuts must yet be made in the work of our American Board, Homeland Societies and State Conferences, unless 1936 brings large increases from Living Donors. New and urgently needed work cannot find response until our present work is adequately supported. Further reductions would eat at the very vitals of present necessary work and thwart all possibility of responding to challenging opportunity. TO MAINTAIN OUR PRESENT WORK AND TO GO FORWARD IT IS IMPERATIVE THAT WE RECEIVE IN 1936 TWENTY PER CENT INCREASE IN APPORTIONMENT GIVING.

This need constitutes an emergency call; it spells necessity.

Second, One thing and one only can meet this need and seize this opportunity: the same secret of life which took Jesus to the cross, sent Paul on his deathless mission in the face of death, sent Jane Addams to Hull House and also made her an apostle of world peace, makes Kagawa a flaming personal and social evangel and makes Laubach a fire of love for a literate and redeemed world. Nothing short of this life, Jesus' kind of life, with the Father's will and love as one law, first at any cost, even the cross. Nothing short of this can meet and measure up to the opportunity.

First and above all other things, we, ministers, missionaries, church people need to be reborn into the power-giving, adventuresome, sacrificial and joyous experience of Jesus. To this consecration which must manifest itself in the giving of our lives anew to the regeneration of man and society, we, delegates to this meeting of the American Board and the Mid West Regional Meeting, dedicate ourselves; to this dedication we call all ministers and members of our Churches and congregations to join in the pledge to do our utmost to provide a twenty per cent increase in apportionment giving to undergird the financial resources for the necessities and opportunities which confront our American Board, our Home Boards and our State Conference in 1936.

Two specific things this group can do:

One, We recognize ourselves as a Fellowship of Those Who Care. We will return to our own Churches determined personally to enlist others in this fellowship and to provide a more adequate support of our missionary program.

Two, We are resolved to secure an adequate consideration of these facts and needs by the Official Boards of our local churches.

Respectfully submitted,

Mrs. C. R. Chaney, Minnesota
Mrs. B. L. Kittle, Colorado
Rev. W. Robert Hodgson, Illinois
Supt. W. A. Tyler, Nebraska
Rev. R. B. Walker, Oregon
Rev. F. M. Sheldon, Wisconsin

The Findings Committee has caught the spirit of the gathering and presents a ringing challenge to the Churches which should reverberate across the country. President Rockwell Harmon Potter of the American Board, presiding at the time when Dr. Tyler presented the report of his Committee, arose with the exclamation, "**The Findings Committee have found something. God help us if we lose what they have found! They have framed for us the significant message of these sessions. Let us not leave it in our rooms here or on the trains or drop it out along the road. Let's take it home and use it where it will do the most good.**"

It had been pointed out by Officers of the Board in the afternoon session, that eight of the missionaries attending the Grand Rapids meeting are among over one hundred and thirty who have had to be withdrawn, and that there are other missionaries whose return to the field will be impossible unless the support of our Churches is substantially increased. During the past four difficult years, the Board has reluctantly used every available resource to cushion the decreased giving from the Churches. Although the budget has been necessarily reduced, and work has been drastically curtailed, it has been necessary for the current fiscal year to use $65,000.00 from property sales on the fields. We are in honor bound to hold our trust funds intact.

The denomination has a record in its stewardship of funds of which we are proud, but in the words of Dr. W. F. Bohn, Chairman of the Commission on Missions, "we have scraped the bottom of the kettle—we have reached a place where we must absolutely support our budget upon our income, therefore, we must increase our giving to the American Board by $65,000.00 next year in order to maintain our work on its present level. Similar factors exist in the situation which confronts our Home Boards and the State Conferences."

With this in mind, Dr. Potter called upon the united assembly to join with him in a standing vote to dedicate themselves personally and collectively in the adoption of the report of the Findings Committee. The great assembly in Park Church arose in reverence in this act of dedication. Dr. Potter expressed the vow of the gathering in his petition, "**Almighty God record Thou the vow we make and assist us in its fulfillment to the honor and glory of Thy Holy Name.**"

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Foreword

The Annual Meeting of the American Board and Mid-West Regional Conference are represented in this number by the article—part of the address at Grand Rapids—by the United States Commissioner for Indian Affairs; while the Editorial reminds us of our duty regarding the Peace Plebiscite taking place in November, and the larger duty of our whole attitude toward world friendliness.

Edward Hume, M.D., liaison officer between the Council on Medical Missions, the mission hospitals, and the government's Ministry of Health, commemorates the centenary in November of the opening of the first missionary hospital in the Far East. Dr. Loper is pastor of the First Plymouth Church, Denver.

Dr. DeForest is President of Kobe College; Mr. Nilson is Principal of the Boys' School at Talas, Turkey; Mr. Shaw is Vice-Principal of Yü Ying School, Peiping, China; we do not need to reintroduce Dr. Birge nor the secretaries of the Boards who have contributed articles.

The American Indians, Hawaii, twenty-six of America's western states, the South, China, Japan, Micronesia, Turkey, churches in Brooklyn and Denver, medical problems and solutions, finance, Thanksgiving Day, all have their turn in our November number.

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Pacific School of Religion Berkeley, Calif.

The Cross and Peace

IT has come! Italy has deliberately set out to subjugate and exploit Ethiopia. Great Britain is armed and alert. The rest of Europe is "jittery" and doubtless all Asia as well as Africa is wondering what next.

Secretary of State Hull of our government reminds us that "at this moment when there is a menace to a war that may not be confined to any two nations but spread among several nations, there is a weighty obligation resting on the Church to exert itself in every conceivable manner to impress the people with a hatred of war and a love of peace" and that "these present dangers are a challenge to the Church to engage in what should be nothing less than a flaming crusade."

Flaming crusade! No, not smashing maces and bloody swords and row on row of slaughtered "infidels"; no, not the Mussolini method of civilizing the "barbaric hordes" of a coveted country; no, nor those night gatherings with burning crosses that have so long enflamed the white race against the black.

But a thoroughgoing *Christian* crusade. In the spirit of the Cross the Church must strive for a Christian order among nations. It must work for such laws and law enforcement as will proscribe war, do away with the means of war, and sustain effective sanctions against all unprovoked aggressors. It must stand firmly for international agreements and the sanctity thereof. It must lend its influence to every sound movement in behalf of a world organization for common protection and development. It must crusade for those international conditions out of which arbitration and coöperation naturally grow and from which the unity of the race becomes a common basis for action.

Yet, after all, world peace is but a by-product. The Church's supreme concern is that will-to-peace, that spirit of friendliness and justice, that understanding mind and sympathetic heart through which coöperative undertakings can actually become effectual. Develop these, and right relations in nations, as in individuals, will follow. Envy, Greed, Fear, Hatred—how can such thrive or even live in lands full of active good will?

In other words, there can be no crusade without the Cross. Action in behalf of a Christian social order calls for a Love that longs to pour out its life for others. This is the only way of conquest, the only means of bringing in the Kingdom of God on earth, the only power potent enough to assure peace. Christ Himself would never have set his face "steadfastly toward Jerusalem" had God known of any better way of saving man from sin or of creating a heaven in human relationships.

Each Christian interprets for himself the Way of the Cross that leads to world peace. It can be no easy road that he travels. Rough and full of suffering, it will call for the best of his life's blood. Definite and concrete, it will be something into which he can throw himself with flaming zeal and enthusiasm.

So we lift high the Cross. We reverence it as the symbol of God's conquering grace; of an irresistible, transforming power at work in the heart and life of humanity.

From our standpoint there is no truer Way of the Cross than that which leads a Christian to leave his own home and country to take up life in a foreign land; to identify himself with that people in such a way that he can be an interpreter of one nation to another, can be a bond between one people and another, and can be an instrument of God in "impressing the people with a hatred of war and a love of peace."

Nor is there any truer Way of the Cross than that along which men and women in this country sacrifice their "mites" to the support of the world mission of the Church, and to all allied international movements.

As an immediate opportunity for the expression of our crusader spirit let us not forget the Peace Plebiscite to be taken by Congregational and Christian churches on Armistice Sunday, November 10. This is an earnest attempt to secure serious thought upon the relation of the Christian to war and world peace. If rightly carried through it will stir our consciences and steel our wills in obedience to the vision that will appear along the Way of the Cross.

New Deal for the American Indian

Part of the Address at Grand Rapids by the United States Commissioner of Indian Affairs

By John Collier

SUMMARIZING THE OLD DEAL

SEQUESTRATION within one bureau of the Government, and subjugation to quasi-military, quasi-personal government within that bureau. Denial of any constitutional or vested rights beyond the one right to claim damages in the Court of Claims for violated rights; subjection to a political control unrestrained by the courts; and a comprehensive policy of taking away the Indian lands until the final vanishment of all Indian land-holdings.

Ever-deepening Indian poverty; ever-increasing cost of government services which could not check a downward drift made inevitable by the system. Banishment of native social heritage, including the local community life, the language, family institutions, and the traditional religious observances. The above, mantled over by the all-embracing conception of racial inferiority and social doom.

I pause to emphasize that the "Old Deal" was mitigated in many times and places, so far as its immediately felt human results were concerned, by kindly government officials, devoted missionaries, humane Indian traders and other friendly influences. But through the whole allotted area, which included two-thirds of the Indians, the downward drift was remorseless and swift.

The "Old Deal" delivered into the year 1933 a race of dependent and profoundly discouraged wards, who constituted the most poverty-stricken element in the United States, subsisting on an average per capita income, when all sources of income were taken into account, of not more than $48 per year.

THE NEW DEAL'S POINT OF ATTACK

The New Deal was not a sudden product. A full decade of preparation had been completed before 1933. But what never was recognized and acted on until 1933 was the essential fact which has been the point of attack of the present Indian Administration. That fact was the acute, even terrifying, Indian poverty, with a death rate correlatively high, and a progressive social decline, due to no wilful omissions or actions under the traditional system and its laws, but *due to the old system and required by the old laws.* The system and its laws must be changed, and they must be changed at once, to prevent racial extermination of most of the Indians.

The New Deal, as already established in Indian affairs, has the following main features:

First: it recognizes that the Indian's successful life, in the main, will be a life on the land. Hence, the continued reduction of Indian land-holdings has been stopped. New lands are being acquired, through the use of a variety of funds. These lands are being bought by the government for Indian use, and their ownership will not be

individualized, but the ownership of improvements, and the life tenure, and the inheritance of the right of continued tenure, are assured.

Second: the New Deal recognizes that the Indians must use, and not merely possess, the land. The new policy strenuously works away from the leasing of Indian lands to whites and toward the use of Indian lands by Indians. Along with the policy of Indian use, applied to all Indian natural resources, goes the policy of *planned* use.

Much of the residual Indian estate has deteriorated to an enormous extent through soil erosion, through forest fires, and through unconservative timber cutting. There are large western areas, upon which entire tribes depend, which will become uninhabitable desert in another ten or twenty years unless the acceleration of soil destruction be stopped.

It actually *is* being stopped on these crucial watershed areas on the Colorado, the Gila, and the Rio Grande, and the Indians are proving to be intelligent and willing partners in the changes and sacrifices which the soil conservation program involves.

COMMUNITY RESPONSIBILITY REBUILT

In spite of two generations of governmental policy and action aimed at the destruction of Indian community life, Indian community life has not been destroyed, although it has been mutilated and even, perhaps, in some cases perverted. The Indian continues to live predominantly a group existence. Upon his group tendencies must be mainly built his new career.

Hence the policy of encouraging and helping the Indians to organize has been made basic in the Indian New Deal. They may organize tribal self-governments, or farm chapters, or guilds of craftsmen, or, in a word, anything that needs organization.

The Indian Reorganization Act provides that when a tribe or group has voted organization and has received and adopted a tribal constitution or a corporate charter, the authorities conveyed by these documents may not thereafter be revoked or even amended by the executive. Only the Indians themselves, or Congress, may annul or change these grants of corporate and tribal power which are becoming the Magna Chartas of a hundred tribes.

There is not an element among those which I have described, except that one of long-range regional planning, which is not a commonplace in the white areas of the United States, and an ancient element in the life of our American commonwealth. Yet, one and all, these policies have been attacked, in and out of Congress as being, in some obscure fashion, schemes derived from or looking toward Russia.

Some, of course, of the outcry against these policies has been insincerely raised by vested interests. But some has been sincere and has furnished one more proof that there are a good many people in the United States who do not know their own country.

INDIAN BUREAU MONOPOLY BROKEN

We are proceeding with conscious determination to break down the monopoly of the Indian Bureau over Indian Service. The Johnson-O'Malley Act, an administration measure, sets up the machinery for Indian welfare coöperation between the Federal Government and the states and their subdivisions. Such coöperation is going forward in California, New Mexico, Washington, Minnesota, Wisconsin, New York State, and North Carolina. We have brought the Department of Agriculture into the Indian Service not only in a large way but in an authoritative way.

We have established close relations with the research departments of a number of the universities (chiefly in social and physical anthropology), and with organizations such as the Phipps Institute and the Carnegie Institution of Washington.

In the measure that we are able to draw all agencies of helpfulness into Indian service, we do more than liberalize the Indian situation. We broaden the career of the Indian Service worker. The "toning-up" of Indian Service and its increased attractiveness to men and women of ability has become convincingly apparent.

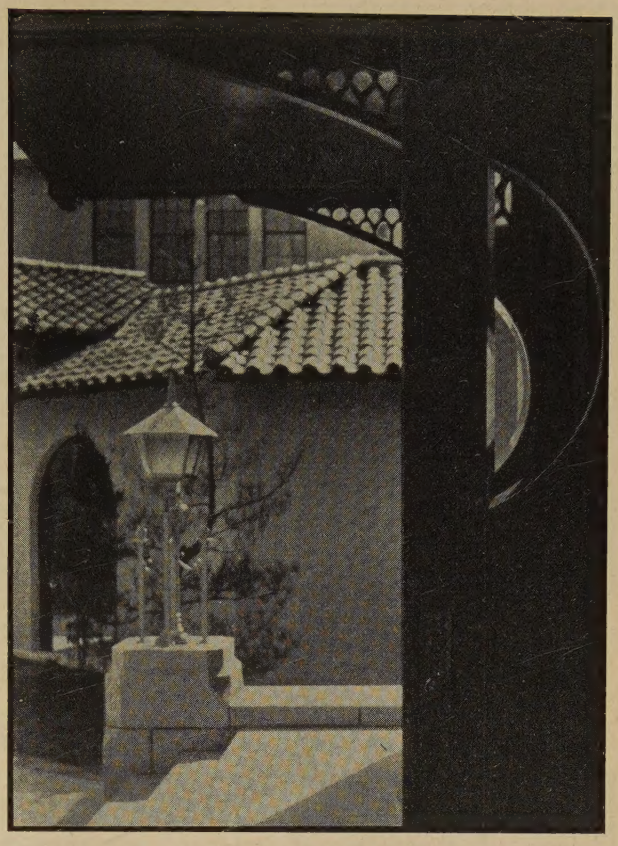
RELIGIOUS LIBERTY FOR INDIANS

There are important Indian groups who have no religion but their native one. To crush it is only to make them godless human beings. The

[*Continued on page 494*]

Kobe College and Doshisha University

Charlotte B. DeForest



Entering Kobe's Chapel

THEIR SIXTIETH ANNIVERSARIES

"A CYCLE of Cathay!"—five times round the dozen years represented each by one of the signs of the zodiac! In America a sixtieth anniversary has no special meaning; but in Japan, when a man reaches sixty he celebrates the *kanreki*, or turning over of the whole calendar to repeat the cycle of revolving years.

Kobe College and Doshisha University are each celebrating their *kanreki* this year: Kobe College on various dates around October 12, the day of its start; Doshisha on a series of days one month earlier than the actual date of November 29, the reason for this being the better climate of October.

The Kobe celebration includes: the campaign in Japan for a half-million-yen endowment, with pledges running to 1,940, when it is hoped the college may relieve the American Board of the necessity of the cash subsidy that it has received annually since 1875; and an exhibit of special projects on which the students have been at work under faculty supervision for from five to nine months.

One of these is being carried out by the Music Department: a recital of public school songs of the sixty-year period, to show the progress of school music from the days when Luther Whiting Mason was employed by the Japanese government (1880–1882) to develop in Japan the American method of musical training in schools. A sixtieth anniversary handbook of Kobe College is being printed in English for its American friends, as another project.

Doshisha University plans a larger celebration, one main event being the inauguration of its tenth president, Dr. Hachiro Yuasa. Of an old Christian family historically linked with Doshisha, he gives up for his Alma Mater the assurance of a distinguished career in biological science, and the emoluments that would be due him for longer service in the Kyoto Imperial University.

Other outstanding Doshisha projects are: a campaign for a two-million-yen endowment which may free the university from debt and relieve the pressure that has compelled the reduction of the current budget to less than $400,000 yen; and the planning of a course in Japanese culture for students from abroad,

Kyoto being an unsurpassed center for such study.

WHY BOTH KOBE AND DOSHISHA?

Doshisha has the distinction of being the oldest of three Christian universities standardized by the Japanese government—Episcopalian, Methodist, and Congregational—and of including women. It has already graduated women from the departments of literature, law, and economics, and the Doshisha Foundation conducts also a girls' high school, and a woman's junior college.

"Why are there two Christian colleges for women so close together as Kobe College and Doshisha Woman's College," I was asked recently in California.

In these days, when overlapping in Christian and missionary effort is rightly being scrutinized with a critical eye, the Congregational Christians of America are justified in asking that question. To answer it let us look at their past history and present opportunities.

Both institutions were born of American Board labors only three years after Japan's government had launched the beginnings of the national educational system, and only two years after the public edicts proscribing Christianity had been taken down. The stage was set for Christian schools.

The Board put in Kobe its first unmarried woman missionaries for Japan, Eliza Talcott and Julia Dudley, and on October 12, 1875, they started a small home school for girls which soon outgrew the building the Mission had thought too large: a second and a third building were soon needed.

Kyoto, the old capital of a thousand years, a stronghold of Buddhism and the center of Japan's traditional culture, was some fifty miles from Kobe, but there was no connecting railroad. Joseph Hardy Neesima, who had left his country at the peril of his life as a stowaway, had taken diplomas from Amherst and Andover, and as interpreter had accompanied to Europe the Iwakura Embassy seeking for Japan the culture of the West, returned to his own country as an associate missionary of the American Board.

With the sturdy soldier-missionary, Jerome D. Davis, as co-worker, he faced the opposition of conservatives and Buddhists, and planted in Kyoto the "Doshisha" or "same purpose company," the Christian boys' school which had been his dream and for which he had sacrificed openings for distinguished service in government employ.

Doshisha opened November 29, 1875, as a "theological collegiate institute" for men, but was hardly on its feet before the need was felt for a girls' school at its side; so the Doshisha Girls' School was started in 1887 on an adjoining plant and legally under the same control—the Japanese group which with Dr. Neesima formed the "company"—and with Miss Alice Starkweather as missionary head.

In the eighties there was a great wave of pro-foreignism that made Christianity and Christian education popular, and other Christian schools for girls started up and flourished and set the pace for government education for girls.

These Christian academies began to look toward higher courses. The three Congregational schools in that part of Japan asked the Kobe School in 1890 to start a college course. Its first class was graduated in 1892, and in 1894 the institution assumed the name of Kobe College.

Doshisha, however, never sent any students to that early college course in Kobe, for in the early nineties came the strong nationalistic reaction caused at least in part by the delay of western nations in abolishing extra-territoriality, and Doshisha, which from the beginning had been mainly controlled by Japanese as Kobe College had been by the Mission, wanted the new college course made to emphasize Japanese and Chinese literature and minimize "western" studies.

This, those in charge of the Kobe College curriculum, were unwilling to do. Hence Doshisha Girls' School started its own higher course. Although the curricula of both schools have been much changed since that early day when the foreign element predominated heavily in instruction and administration at Kobe, this foreign element is still proportionately larger there than in Doshisha.

Those nineties were stormy years for Christian schools, but Kobe College and Doshisha both weathered the gale, and with the changed atmosphere of the new century entered a normal era

[*Continued on page 502*]

Kobe College Girls at Drill

Doshisha's Girls Massed for the Camera

Modern Medicine in the New China

By Edward Hicks Hume

A visitor to Nanking, the capital of modern China, will see the mausoleum of Sun Yat-sen; he will see ancient temples and modern research institutes. He will be stirred by the developments in education as he visits the University of Nanking, founded two decades ago by a group of American missionaries; and as he visits the Central University, which is the focus of higher government education in the whole of Central China.

He will be amazed at the attention given to agricultural experimentation in both the universities, particularly as he discovers their outreach into the rural areas.

He will learn, for example, how the poorest farmers in the northern part of the Province of Anhwei know the difference between an ordinary local wheat and "wheat 61" which is the prize product of the University of Nanking School of Agriculture: they know this precious seed will bear a crop far more abundant and far more certain to escape insect attack than any other seed they have seen.

But if he is truly social-minded he will admit that probably the most striking group of buildings in Nanking is that of the National Health Administration. It includes a number of health units of national significance: the Central Field Health Station; the National Epidemic Prevention Bureau; the Central Hospital; the Central Hygienic Laboratory; the Central School of Nursing; a National Midwifery School; and many other auxiliary health units related to the municipality and to rural extension work.

All these units are aiding in the development of a National Health Program which will include supervision of the health of each province, together with projects in health education, and in preventive and research medicine. These remarkable developments are indicative of an aroused social consciousness. The wonder is that they have come into being so rapidly.

BEGINNINGS OF WESTERN INFLUENCE

There is little record of the influence of the West on Chinese medicine prior to 1692 A.D. In that year Père Gerbillon and his colleagues, Jesuit missionaries in Peking, treated the Emperor Kang Hsi with cinchona bark, recently discovered by South American Roman Catholic missionaries, and sent by them to Rome for distribution to the entire world of Catholic missions. As a result of the Emperor's recovery, a splendid tract of land was given to the Jesuits.

Over a century passed, a period during which missionaries were largely under the ban. But in 1805 Dr. Alexander Pearson, surgeon to the East India Company, introduced the practice of vaccination into Canton.

Still later, in 1820, Robert Morrison, the first Protestant Evangelistic missionary to China, who had reached Canton in 1807, started a dispensary for the Chinese poor with Dr. Livingston, surgeon of the East India Company. This was conducted for the most part by Chinese practitioners and with Chinese drugs.

In 1827, when the doctor selected for a ship of the East India Company about to sail failed to report for duty, Sir Astley Cooper, a noted British surgeon, recommended his favorite student, Thomas Richardson Colledge, for the post.

He reached Canton, was attached to the trading station at the port of Macao, and was deeply moved by the seething masses of humanity which he met daily on the streets and the appalling spectacle of suffering which confronted him

on every side; the pathetic helplessness of the blind affected him most of all.

Such sights stirred his very soul, Harold Balme writes of him; he resolved to devote as much of his time and money as he could to the relief of these sufferers; and in the year 1927 succeeded in founding the first institution ever opened in China for the purpose of bringing the benefits of western medicine to the suffering Chinese—the Macao Opthalmic Hospital.

"The hospital thus established was the forerunner of the great adventure of medical missions, which represents the most beneficent gift which the white man has ever had to offer to the most ancient civilized nation of the world."

"When, in the October of 1834, there landed in Canton the first medical missionary ever appointed as such by a Mission Board—Peter Parker of the American Board of Commissioners for Foreign Missions—Colledge extended to him the warmest welcome, and the two men became fast friends.

"They formed a remarkable combination, and their friendship was a happy augury of the coöperation of Briton and American, of civil servant and missionary, which the future development of the medical missionary enterprise in China was to manifest.

"Peter Parker was a Yale graduate and a man of striking ability and inexhaustible energy. Within a year of his arrival in China, he opened, on November 4, 1835, the first Medical Missionary Hospital of the Far East—the Opthalmic Hospital, Canton, afterwards known as the Canton Hospital.

"Colledge and Parker both saw from the very first that if this enterprise of medical missions, so happily inaugurated, was to be placed upon a permanent and satisfactory foundation and possess a definite and clear policy, it must be related to a proper organization. They accordingly proceeded to draw up plans for the foundation of a Medical Missionary Society."

They laid emphasis in their first manifesto on the cultivation of confidence and friendship, on the education of Chinese youths in western medicine, and on provoking inquiry into truth by opposing exact science to superstitious ignorance.

During the hundred years since 1835 mission hospitals and dispensaries have grown up all over China. The past twenty years have seen the establishment of many schools of nursing, a few schools of medicine, a few training centers for midwives and for technicians, and one school of dentistry. There are special institutions for women and children, for midwifery cases, for tuberculosis, for leprosy.

The rural clinics started in many areas, the vaccination campaigns launched, the programs for better baby exhibits, etc., add to the activities related to medicine which the Christian enterprise has started and for whose care and financing it has been responsible.

THE GOVERNMENT AND MEDICAL MISSIONS

A new day has arisen now that the Government is finding its stride in health. How shall medical missions relate themselves to the national health program. Is their coöperation desired?

Both national and provincial government organizations make it clear that they regard the Christian hospitals and related medical institutions as wholly indispensable.

From the viewpoint of economics, the Government could not afford to replace the 250 mission hospitals that are flung far and wide over the land.

Moreover, these mission institutions helped to win the confidence of the people in their communities and are therefore true advance agents of modern medicine.

The spiritual impulse that energizes their staffs and helps to create an *esprit de corps* within them is something of inestimable value, something that no government can afford to do without.

"We cannot do without the Christian hospitals. Let them plan to work with us," say governors and health commissioners in the provinces in which the National Health Administration has direct control.

The Health Commissioner of Hunan Province was the first provincial commissioner to be appointed and salaried by the National Health Administration. He now proposes to the sixteen mission hospitals established in the province by mission groups from Britain, Germany, and the United States, that they relate themselves to the provincial health program.

Each hospital is to retain, of course, complete

title to its property, and is to be entirely free to conduct its work, as hitherto, as a thoroughly Christian institution. It is asked to retain its original sign-board, such as "The Hospital of Universal Love," and to add a second which shall indicate that it is the county health center.

The Health Commissioner proposes that each county allot $200 to $300 a month to the mission hospital budget to enable it to function more actively as a health center, doing vaccination and other forms of preventive work, and undertaking rural clinics out in the countryside.

Negotiations have been commenced on this basis, with the hospitals of three missions, the Evangelical, the Presbyterian, and the Reformed; and it is hoped that, before long, all the mission hospitals in Hunan will be willing to strengthen their position in the community by coöperating with the provincial health program and thus increasing their opportunity for a fuller ministry of healing.

Great encouragement is to be found in a recent experience at Lintsing, Shantung. Here the American Board's hospital was threatened with closure because of a shortage of funds from America.

The woman physician, who had won the affection of the entire county, reported the facts to the magistrate. He called in conference the magistrates of ten adjacent counties. These eleven counties agreed to make an annual appropriation to help in keeping the hospital open.

I know of no similar experience elsewhere in China.

HOSPITALS THINK REGIONALLY

In this new day of Christian medicine mission hospitals find themselves compelled to think of new ways in which to adjust themselves, and to think regionally, not alone denominationally.

For example, during the past winter, conferences of missionary doctors and nurses were held in several provinces, notably Hunan, Chekiang, Hopei, Anhwei, Hupei, and Kiangsu. In each conference those present had before them a large map of the province concerned, and each province discussed was approached with the questions,

"Can we do this work better by working together? Can we reduce the number of nursing schools, so as to have a few better schools? Can we occupy this or that rural area more effectively?"

Still another sign of progress on the part of the Christian medical forces is the creation in not a few centers of local hospital boards, having the power to approve the budgets and audit the accounts. The local church and the mission combine forces and nominate a strong Christian group as a nucleus for the board.

This group chooses a few outsiders, the strongest and most dependable members possible, to represent the life of the community. In some places the county magistrate is an honorary member, in others he is actually a voting member. The Christian hospital is a social force and must inevitably be related to the entire community by the strongest possible bonds.

Again, the Christian hospital is increasing its activity in the direction of public health campaigns, and many are now coöperating fully with the Government program for fighting smallpox, diphtheria, dysentery, etc.

One night my train was late in reaching Tehchow, that strong American Board center in Shantung Province. It was 3:00 a.m. when we drove up to the hospital gate. Imagine my delight in finding the vaccination posters of the National Health Administration on the gatehouse and on the walls of the outpatient clinic. Even at that hour it was possible to feel the satisfaction of coöperation.

As we rejoice in these evidences of the advance of the Christian medical enterprise we find ourselves asking how the Christian church and Christian hospital may become more closely related to each other. They are part of a common Christian venture and should be as truly one as Jesus was one in His separate capacities as preacher and healer. He was as fully Himself when He was healing as when He was preaching.

One church in China solves its problem thus: the junior pastor has charge of the religious work in the hospital. On one Sunday each month the senior pastor exchanges with him, so that everyone in both church and hospital thinks of the work as a common Christian task.

In this new day of medicine in China the Church must think of the Hospital as a Christian agency fully as genuine, fully as effective, as the pulpit. They are both aspects of a common ministry.

An American "Grand Tour"

By Ernest Milton Halliday

I AM back from an auto tour of the West which covered some 11,000 miles from New York to New York and took me into twenty-six states and Canada. For me it was mainly a business journey; for my wife, who had never before been west of Chicago, it was the best vacation she ever had. Ask her.

Leaving the big city with its noise and heat late in June, our first objective was North Dakota, where Superintendent and Mrs. Hacke gave us a royal welcome. In Fargo, Dr. William R. King, executive secretary of the Home Missions Council, had convened a meeting of state denominational officials to go over, in detail, the "master list" of aided fields. One by one we took them up: first, to bring the figures up to date; then to find whether, in the opinion of the group, any apparent competition was real; third, to assign cases of actual overlapping to the representatives of the particular denominations involved for study and report at a later meeting. Everybody was in a cordial mood and real progress was made. Similar conferences were held in Aberdeen, S. D., Billings, Mont., and Boise, Idaho.

It is important to note that the national societies do not declare any field competitive. They leave the decision to the state council. Where the state officials agree that competition exists, those directly concerned are asked to find a solution. The national boards have voted that if no solution can be found they will withdraw their aid. Even then, if the local congregations are so minded, they can continue as self-supporting units. But the national boards are determined that none of their money is henceforward to be used in rivalry with one another. A large proportion of the western states have addressed themselves seriously to this study. In the South there is comparatively little possibility of competition among the six denominations sponsoring the "master list" procedure, most of which are "northern" denominations. In some of our self-supporting states, however, there is doubtless room for similar scrutiny.

Posing for Dr. Halliday

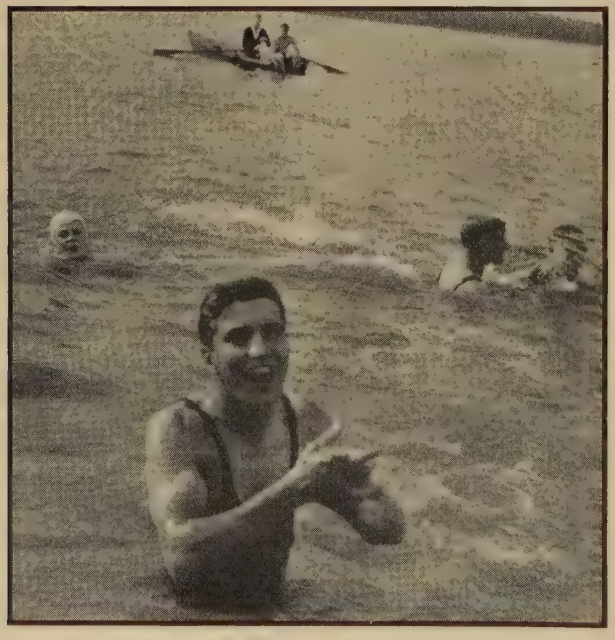
A second reason for this trip was the opportunity it afforded to visit a number of young people's summer conferences. Lake Metigoshe, in North Dakota, is the new site of our camp in that state. The international boundary line, which bisects it, gives it added interest.

To Metigoshe, then, I resorted. I had known something of this venture before, for the Church Building Society had voted aid toward erection of the main building, a commodious dining hall and auditorium combined, with a second floor gallery affording dormitory accommodations for dozens of girls. The rest of the girls occupied tents, as did most of the boys. Besides, there were other buildings, including an office, infirmary and pump-house. Buildings and grounds were electrically lighted, a deep well and engine-driven pump supplied ample water, and a bathing dock provided a vastly popular gathering place each afternoon.

It would be hard to say too much in praise of the men and women who made all this possible. Mostly ministers and minister's wives, they had given freely of their time and strength to get things going. Superintendent Hacke was generalissimo, Glen Lindley, of Fargo, who would have made a good architect if he hadn't turned preacher, drew the plans; James S. Caskey, an electrical engineer of no mean attainments, superintended the wiring and the installation of engine, dynamo, pump—the latter largely the gift of Dr. Day's church in Bridgeport. Every North Dakota pastor knows how to drive a nail and handle a saw. It was something like Nehemiah's job at Jerusalem and with Nehemiah's spirit it was accomplished.

I visited other assemblies, too. One at Lake Kampeska, S. D., where I showed them movies of a former camp, taken there several summers ago; another away up on the Boulder River in Montana; another at Pilgrim Cove, Payette Lakes, 118 miles north of Boise, Idaho. In every one I found a group of healthy, good-looking, fun-loving, whole-souled young people.

They were under the guidance of such skilled leaders as Secretary Gammon, "Father" Murphy, Max Webster and Harry Johnson. Classes were for the most part taught by pastors who had brought their own young folks to the meeting. No more wholesome mingling of youth and maturity could be found anywhere. These summer conferences, held throughout the land, constitute one of the best things we do.



Come on in, the Water's Fine
Recreation Hour in Camp

Grand Coulee Dam. *See page 517*

Another main objective of this tour was an inspection of joint religious activities at Grand Coulee Dam in Washington and Bonneville Dam in Oregon. Both of these government projects have brought numbers of people together in new communities. Quite aside from the wisdom or unwisdom of such ventures, and of whether or not they will realize the rosy dreams out of which they have arisen, the plain fact is that here are people who need the ministry and guidance of religion.

The Home Missions Council acting through the state councils of Washington and Oregon, respectively, has tried to meet that need by attacking the problem unitedly instead of disparately, as would have happened in the old days. At each location a jointly employed man is now at work. The outcome may well be watched with interest. If adequate funds can be provided, and effective leadership maintained, the results should be well worth while.

It was a privilege in the course of my itinerary to be present with Superintendent Keck at the opening banquet of the annual rural pastor's conference at the state agricultural college in Brookings. Prof. W. F. Kumlien was, as hitherto, the presiding and guiding spirit. Pastors of all denominations are invited to assemble for ten days of study, discussion, inspiration. Living expenses are made very reasonable. Congregationalism was, as usual, well represented.

Not least of the benefits to me of this summer tour was the privilege of meeting our ministers, many of whom were present at the assemblies, as

[*Concluded on page 501*]

For Times of Pressing Need

By William T. Boult

Our missionary societies have no hidden assets. It is desired that the constituency of the Congregational and Christian Churches shall be fully informed regarding financial resources and operations. A recent article in *Advance* subtitled "Good Management of Church Funds by Laymen" related how carefully our denominational funds are administered and safeguarded.

GRAPPLING WITH DEFICITS

The question is frequently asked, "How are the Boards meeting their deficits?" Notwithstanding the heavy budget cuts which involved dismissal of personnel, reduction of salaries, and closing institutions, the Societies have gone deeper into debt in the course of the last few years. Receipts from the churches have not been as large as expected. During the depression the Home Boards' income from churches showed a shrinkage from $928,773.50 to $436,638.05, or 53 per cent.

The outlook is brighter, however, because of improving business and increased employment. Next year ought to bring renewed enthusiasm and a substantial increase of giving by churches and individuals. Income from investments has also been somewhat reduced.

Budgets which on the basis of estimated receipts were regarded as balanced, resulted in deficits because the estimates were more hopeful than actualities. Bank loans were necessary to meet all obligations. Emergency reserves have been drained. More conservative estimates of receipts are now taken, though larger returns from the churches and investments seem assured.

LAST LINE OF RESERVES

The pressure of the accumulated deficits led to a most exhaustive study of the permanent and semi-permanent funds to find if it were legally possible to use any portion for current purposes. This study involved an examination by legal counsel of wills and deeds of gift, in some cases dating back fifty years or more.

Scrupulous care has been exercised to keep faith with benefactors. Endowment and trust funds are most sacredly regarded, so that the principal of such funds must remain inviolate. However, the foresight of previous Directors, Executive Committee men and donors proved a boon.

For example, The Congregational Home Missionary Society found the "Swett Exigency Fund" of $50,000 had been given "to be kept in store for times of pressing need, such as no human foresight can prevent."

The American Missionary Association found the Hillyer Fund of $50,000 included among its permanent funds for almost thirty years, but the minutes of the Executive Committee on February 5, 1907 reads as follows: "*VOTED*: That on the ledger the Hillyer bequest be recorded to the effect that this was an unconditional bequest but set aside by vote of the Committee January 8, 1907."

Two of the Home Boards shared substantially in the estate of Sarah A. Strong. These bequests have been held with the permanent funds for eighteen years. Only the present emergency would justify us in taking advantage of the liberal conditions of the will:

"But I do not intend that either said Association or said Society shall be legally bound either to adopt said name, or to continue said gifts respectively as permanent funds but whenever in the judgment of the officers of said Association or of said Society the charitable uses and purposes for which they are respectively organized, will be best promoted by the change of said name or its abandonment or the use of a part or the whole of said respective sums for said respective uses and purposes, said Association and said Society are respectively authorized so to do respecting the separate fund hereinbefore given to each."

The Congregational Board of Ministerial Relief was the first to release its unrestricted funds for current purposes. The great concern of the Board of Directors to lay strong founda-

tions to assure income for the relief of aged and disabled ministers led to the placing of many unconditional legacies into the permanent funds.

The calls for aid from the Board of Relief have taxed its resources, even though grants have been modest. An acute situation developed when the Board could not fully meet its pension grants from current income, so that unconditional legacies were withdrawn from endowment account.

The proposal to use unrestricted funds to reduce or wipe out deficits has much to commend it. Such extreme measures to maintain the soundness and integrity of our missionary operations speak for themselves. "It is not in mortals to command success, but we'll do more, we'll deserve it."

The last line of financial reserves is almost depleted. Utter dependence on living donors is plainly our chief recourse for the continuance of the relief of aged and disabled ministers, the education of people handicapped by the prejudice of color in the South, the sustaining of missionary pastors and churches, and the broad evangelical and humanitarian world-wide work of the denomination.

New Deal for the American Indian [*Concluded from page 484*]

native religions, shaped by human experience under supreme tensions across many ages of tribal life, contain priceless elements of beauty, of discipline, of charity, and of resignation, which can be appreciated even though these religions be viewed as nothing except institutions secular, social, earthly.

To tear them apart is to tear apart the Indians' very protoplasm. Time and change are doing the work all too fast, without adding to their influence a lawless onslaught by the Government of the United States.

The Christian religion has become native to a majority of the Indians, no less than their pre-Columbian religions. It has entirely supplanted the pre-Columbian religion in some places. The two systems, more or less interacting, exist side by side in many tribes.

The official policy toward Christian missionary work has never been more hospitable or more practically coöperative than it is right now. To stop the interference of the Government with native religions has been, I earnestly believe, to help the real cause of the missionaries.

The missionaries, by and large, have been generous in recognizing these facts. I have dwelt on the subject for no reason except the fact that some missionaries, who are not the most of the missionaries, have criticized bitterly the new policy of tolerance.

WE NEED HELP AND HONEST CRITICISM

No future Congress and no future administration imaginably could resume the allotment system; or could resume the task of crushing Indian group life; or of officially proscribing the Indian native worship; or of denying the other constitutional guarantees to Indians; or of forcing Indians to lease their land through starving them unless they do; or of concentrating within a single Bureau the myriad services which Indians now receive, and which they must receive if they are not to be victims and public nuisances in one. The policies will never be reversed.

Execution of policies is a different matter. In our execution we are subject to plenty of criticism; and we want such criticism; and we do not care if it be ferocious or hostile.

If we succeed in achieving creatively, in our partnership with our Indians in this country, there are many millions of their fellows, south of the Rio Grande, who may indirectly benefit. If we succeed, the achievement will count in the total achievement which will build our American institutions, our American spirit, for the world tasks we are meant to bear.

So I plead for continued activity by the mission bodies, and I plead for their help in protecting the new Indian deal (I care not at all whether they protect this passing Indian administration).

Specifically, I plead for active attention by the mission bodies, to the unmet problems of the Indians of Oklahoma—a problem requiring further legislation and meeting embittered opposition from those interests which for three decades have battened upon those three-score thousand Indians whom the government abandoned to their local fate twenty-seven years ago

The Morning Stars Near Port

By Wynn C. Fairfield

My first missionary gift that I can remember purchased a ten-cent share in the fourth "Morning Star." I believe many other supporters of the American Board could report a similar experience. Recently a share-certificate for the second "Morning Star," treasured through all these years, came into my hands.

Those of us who began missionary investment in that form may well be glad that while conditions of travel and living have changed, the venture of the Morning Stars still goes on and is drawing near to its successful completion.

MORE CHRISTIAN THAN AMERICA?

As a result of eighty-three years of work, three-fifths of the 50,000 people in the Japanese Mandate are communicant members of some Christian church, Catholic or Protestant. In 1926, less than one-half the population of the United States were counted as communicant members.

This state of things means that while there is the constantly recurring need for winning men and women and little children to the Christian way of life and helping them to walk in it, the responsibility for that work may well be left with the Christian communities themselves and the local leaders who have been trained in the past.

PRODUCING CHRISTIANS, BUT NOT TRAINED LEADERS

But these Christians and churches have never reached the point where their leaders were sufficiently well trained to train other leaders. This work has been carried by the missionaries and still needs to be carried on by them until the churches have a group of leaders well enough trained to train others who in their turn can train still others, with only such assistance from the outside world as comes from the cross-fertilization of the life of one older church by another. With this continuing need in mind, the American Board, even in the face of its diminished budget, has decided that it must strengthen the work of the central training school at Kusaie, the only part of the work to which, after 1936, the Board plans to contribute funds.

INTO THE CURRENTS OF WORLD LIFE

The need for the continuance and strengthening of this training school is all the greater because the isolation of the Islands is diminishing steadily under the Japanese Mandate. In Yokohama, I visited one of the comfortable steamers which now make regular monthly sailings to the Islands, making unnecessary any successor of the Morning Stars with their annual visits.

Japanese enterprise is opening up the Islands to the ebb and flow of world tides, economic, social, political, ethical, religious. A secluded self-contained existence is no longer possible. Willy-nilly, the people of the Islands must face all these influences, change to a life of greater economic stress than any they have ever known, and readjust or reaffirm their traditional standards in the full light of very different ways of thought and life.

The leaders of the new day must be able not only to teach schools, to conduct church services and instruction, and to maintain discipline in local congregations scattered through the archipelagoes, but also to guide and advise their flocks in meeting these new currents of thought and these new economic conditions.

They must understand the Japanese overlords with the history and policy of Japan, and learn

Pacific School of Religion

to work sympathetically with Japanese officials and business men during the transitional stage in which the Islands will inevitably more and more be absorbed into the national life of Japan. They must have a Christian experience and philosophy that will not be wrecked by the typhoons of materialistic and atheistic thought and life that will inevitably beat upon the Island people as the use of Japanese becomes more common.

Ultimately, their closest Christian fellowship will surely be with the Christian churches of Japan and their higher education there will make possible continuing strength and ability to meet the world as real Christian leaders.

NEW PILOTS AT THE HELM

In the meantime, the American Board is fortunate in having available for this work seasoned missionaries who both understand and appreciate the Japanese and at the same time recognize and sympathize with the needs of the island people.

Worn by the weight of long years of devoted service, the Misses Elizabeth and Jane Baldwin and Miss Jessie Hoppin have passed the age of retirement and welcome relief from the more strenuous part of the program.

Rev. and Mrs. Clarence F. McCall, with twenty-six years of experience in church work in the rural districts of Japan, have agreed to transfer to the Kusaie Training School and have been preparing for the program to be worked out there.

Residence at Berea, Ky., inspection of other schools grappling with the problems of isolated and retarded people, conference with rural leaders at Cornell, inquiries about experience in Hawaii, will all help to make their approach to the task of preparing leaders of leaders easier and more efficient.

They plan to make the school with its thousand-acre plantation not only the means of support for the pupils, but also the experimental and demonstration center for developing a richer life and a more secure economic status. In addition to the cocoanuts, pashak, taro, yams, breadfruit, padanus, mangoes, limes, pineapples, bananas and papayas which already grow and form the staples of the diet, they hope to develop oranges, sugar-cane, guava, ivory-nuts, English walnuts, chestnuts, Brazil nuts, pecans, avocado pears, cinchona trees, and balsa, if further study justifies the experiment.

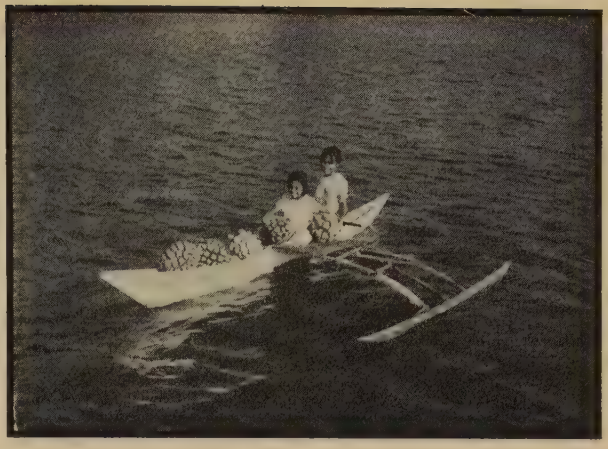
Questions of healthy recreation and other matters of rural organization will have to be faced. Mr. McCall is authorized to raise a special fund for equipment needed in this development and is meeting with considerable success.

When the McCalls reach Kusaie next spring, they will have with them as a volunteer associate for at least a year, Miss Eleanor Wilson, also from the Japan Mission and more recently of the Board staff, who has chosen this point of the firing line in preference to an office job in the rear.

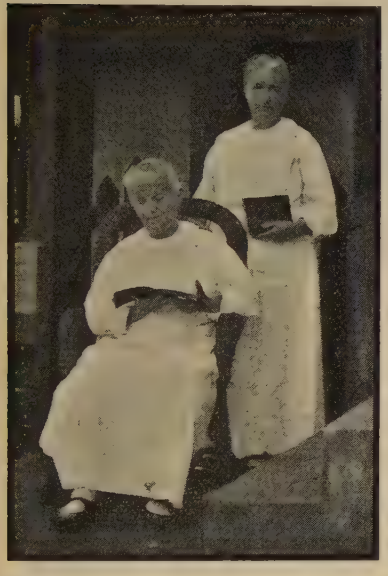
The arrival of these three workers, new to the field but ripe in experience and devotion, means the possibility of bringing to completion within a measurable period of time the venture in which so many shareholders of the Morning Stars have invested. Our dividends are guaranteed!

Kusaie Training School

Kusaie School Girls



2,200 foot mountains on the Island of Kusaie taken from the little mission shack at Pijin, autumn 1934. The training school lies beyond these mountains and must be reached by outrigger canoe first through a beautiful river and canal and then by skirting the far side of the island protected from the waves of the Pacific by an almost perfect coral reef.



The Baldwin sisters, Jane and Elizabeth, have kept the faith and held the fort in Kusaie since 1899.

Island Girls Making Hats

Below: The old "Morning Star" in the Islands

Turkey and the Turks

By J. Kingsley Birge

Part IV: The Republic of Turkey

Monument de la délivrance à Eskisehir

In the city of Ankara is a large statue of the President of the Republic. In one of the groups of sculptured decorations around its base there is a marble tree broken off some three or four feet from the ground. Out of the trunk there is growing, straight and erect, a new shoot with every sign of new life triumphing over the death of the old.

The little statue is a symbol of the Republic, growing strong and vigorously out of the racial stock which had formerly supported the great tree of the Ottoman Empire. Born only twelve years ago on the 29th of October, 1923, the Republic of Turkey has in these few years wrought wonders.

The aim of the leaders, dominated by the towering figure of Mustafa Kemal Ataturk, has been in the course of a single generation to modernize every phase of Turkish life in harmony both with the spirit of their own nationalism and with the progress of western civilization.

Fundamentally, the aim has been not so much to change the outer appearance of things, important as psychologically such changes have shown themselves to be, but underneath all the changes of costume and custom has been the earnest effort to effect a basic change in mentality.

The old culture of the Ottomans had been dominated by a conception of the universe and man's relation to it determined in large part by Muhammadan theology. Not only did this conception of the world picture it as the creation of Almighty God, but it went further and reasoned that if properly understood it would be seen to be a perfect world having been made by a perfect God.

To imply any defects needing the work of man to change them would be to imply fault and defect in God Himself. War and disease, pestilence and famine may be bad, but God must have had some purpose in causing them to be. Man's effort to remove them from the world is tantamount to asserting the superiority of man's knowledge of how things should be to God's own wisdom.

Therefore, the really pious and religious man looked upon all as the creation of God, and left the future course of events to Him. Fate is inexorable; peace and happiness appeared to come from voluntary acceptance of all as the will of God.

In place of this mentality which more or less influenced all life, the Kemalists of Turkey have sought during these twelve years to substitute what they feel is the prevailing mentality of the West, the secret of any superiority which Western civilization has shown over other systems of culture.

That mentality is essentially scientific. It

views the world as a creation still in process of becoming and the result of natural laws. Nature and society are viewed as supreme. Man's duty, then, is to understand the world in which he lives, comprehend the forces at work in it, and learn to so control those forces as to build his own world. Fate is no longer a power beyond man's control. It is merely a result which he himself can achieve.

In the pursuit of this fundamental aim to give this mentality to all the people, the leaders began by effecting certain political changes which were necessary. Instead of a monarchy, the state became a Republic with a written constitution, an elected Parliament, and a President and Cabinet responsible to Parliament. New systems of law based on progressive models in Europe were adopted for the civil, commercial and criminal codes.

Educational changes followed quickly. The population under the Ottoman rule had been largely illiterate. A modern school system was, therefore, inaugurated. The most progressive schools of America and Europe were studied, and new methods were adapted to Turkish needs where possible. Teachers like John Dewey were invited to give advice and assistance in planning the wisest possible educational program.

One of the handicaps in the way of a universal educational program was the use of the Arabic alphabet. Written from right to left, all the thirty-two letters being consonants save four which were sometimes used as vowel signs, many of the letters being written and printed quite differently when at the beginning, in the middle, or at the end of a word, the alphabet was one children learned slowly and adults seldom dared even attempt to learn.

In 1928, therefore, under the active leadership of the President, a new and phonetic alphabet based on the Latin letters of the west was adopted as the official Turkish alphabet, the old alphabet and language written with Arabic letters now being called Ottoman rather than Turkish.

Immediately night schools were opened for adults, and all men and women between sixteen and forty-five were asked to take an examination in the new Turkish letters. Since then the army has become also a school of learning. It is said that well over one million former illiterates have now learned to read.

This step in simplifying the written language having been taken, it was pointed out that the vocabulary used in the best written Turkish was largely Arabic and Persian, all classical literary standards having been deeply influenced by these two foreign languages.

Immediately a thorough investigation began of the language actually used in conversation by the common people of Anatolia, and in early Turkish books in order to discover proper Turkish equivalents for the commonly used Arabic and Persian words.

Since last November the movement to cast out the foreign words and adopt in their place real Turkish words has been tremendously accelerated. During the year in which we are now living this linguistic transformation, perhaps the greatest literary revolution any nation has ever known, is going on, all in an effort to educate the people and to make them true Turks.

The educational changes have been accompanied also by thoroughgoing social changes. Pictures and statues, forbidden by the practice of orthodox Islam, have come to be accepted as a necessary adjunct of modern life.

Sports, which had been frowned upon by the religious leaders of the past, have come into their own. Gymnastic demonstrations are now held each year with thousands of boys and girls participating. The morning paper each day reports the results of the "matches" of the day before. (It should be remarked that Turks in using words for new inventions or new ideas have not scrupled to accept whatever has become internationally used. Thus in sports, words originally English are often employed.) The social value of physical training is now widely, if not universally, recognized.

The greatest social changes have probably had to do with the life of women. Formerly veiled and secluded, hidden behind lattice windows even in the house, Turkish women are today completely emancipated. They not only participate actively in every profession; they have also recently been allowed to vote in national elections and to sit as members of Parliament. In the election held last February seventeen were elected members of Parliament.

To celebrate the holding in Istanbul of the International Congress of Women, Turkey issued a set of new stamps, the higher denominations bearing pictures of Jane Addams, Mrs. Catt and Selma Lagerlöf, the lower denominations illustrating professions and trades in which Turkish women are today engaged.

Except for one who has actually lived in Turkey under the Ottoman and Kemalist regimes this social revolution in its thoroughgoing radicalism can hardly be appreciated.

The dress of both men and women has shown a change corresponding to the attempted change in mentality. Conservative women, especially in the interior, may still wear some veil or shawl covering the face, but practically all young women, nearly all older women in the cities, and all women employed in public schools or other government service wear such hats as the latest style makers dictate.

Men for several years have been required to wear only the hat, the fez, for long associated with the Muhammadan religion, being completely discarded.

If this change in dress appears like a superficial change, it is not really so. The clothes men wear affect their mentality. Educationally, the change has been important. If men dress like men in the west, it is inevitable that they will tend to think more like them.

In matters religious perhaps the changes have been greatest of all. The widespread dervish orders with their prayer meetings in which men whirled or shouted or even cut themselves in an effort to experience Ultimate Reality, and with their discipline which requires implicit obedience to the spiritual head, have been completely abolished.

All medressehs, or theological schools, have been closed. Only one section of one department of the University remains as a study center where a young man can systematically study Islam.

The public and private schools of the land have been secularized to the extent that both worship and religious instruction have been forbidden. In their place is an effort first of all to build loyalty to the state, and second an appreciation of the wonders of nature and of the laws which control both the physical world and the life of man.

The number of mosques has been reduced. The great mosque of St. Sophia, where every year on the Night of Power in the month of Ramazan nearly ten thousand people formerly gathered for formal worship, has been closed as a mosque and reopened as a Byzantine Museum, the old Christian mosaics dating from the pre-Moslem period being now uncovered and open to the public view.

The changes that have occurred in industry and in agriculture are of note. In the past an agricultural nation, Turkey is seeking, partly for strategic reasons, to become as economically self-sufficient as possible. Factories of all sorts have been opened.

Each year an Exposition of home-made goods is held, and each year the progress is marked. To those who knew the Turk of the old Ottoman days and the inefficiency pictured in H. G. Dwight's great story, *The Leopard of the Seas,* the mechanical and executive efficiency of the Turk of the Republic is amazing.

Near Ankara is a model farm owned by the President of the Republic. Here new methods are tried out, and demonstrations are put on to educate the farmer in better ways. Great stud farms are working on the development of the best possible breeds of cattle, sheep and horses.

The Department of Health is second not even to the Department of Education in its effective service of all the people. Active, organized campaigns are being carried on against malaria and tuberculosis. Doctors are being trained at government expense and then are sent for a period of years into the undoctored areas of the country.

Perhaps nothing will so clearly give an impression of the rapidity with which progressive changes are being made as the following list of reforms inaugurated since October 15, 1934.

1. Every family has been required to adopt a Turkish word as a family name. Heretofore there have not ordinarily been family names. A man has been described as the son of so-and-so, and great confusion has often resulted.

2. All honorary titles, Bey, Pasha, Effendi, Agha, etc., have been abolished.

3. Old Turkish words of rich meaning have been adopted to correspond to the Mr. and Monsieur, the Mrs. and Madame of Western nations. The word "Bay" is to be henceforth used for men of all classes and the feminine of that, "Bayan," is for all women whether married or single. These words also are to precede the name instead of following it as with the old Ottoman honorifics.

4. The wearing of clerical dress by clergymen has been forbidden except in the actual ceremony of worship. An innovation for the Roman, Greek and Armenian priest, this strikes especially at the Muhammedan "hoja" who has never worn aught but his baggy trousers, his long cloak and his fez with turban around it.

5. The constitution has been amended allowing women to vote for and sit as members of Parliament.

6. The weekly day of rest has been changed by law from Friday to Sunday, a reform long advocated by the commercial interests of the country who have found it difficult to do business with Europe when the week-ends do not coincide.

7. Above all, the change in the actual vocabulary of literary Turkish is so radical as to involve the use of new, or rather old, Turkish words for about sixty per cent of the words as written two years ago.

Truly such changes, involving the customs of hundreds of years, are enough to win our deepest interest in all that Modern Turkey is seeking to accomplish, and our warm admiration for a sister Republic which is trying in a single generation to go over the ground our ancestors took centuries to cover, and to win for themselves an honorable place in the front ranks of modern nations.

An American "Grand Tour"

[*Concluded from page 492*]

well as with State Superintendents Hacke, Keck, Burdick, Walker, Rice, Harrison, Gill and Johnson. I missed seeing Superintendents Gaylord, Shoemaker and Sullens, as it was their vacation time.

It was pleasant, too, to revisit some of our mission fields. Among these were Alzada, Broadus and Coalwood, Mont.; Bountiful, Salt Lake City, Ogden and Provo, Utah (where Madeline Gile, Roy Damron, Philip Swartz and Edwin Irwin hold their respective forts); Gallup, Grant, and Albuquerque, N. Mex.; Walsenburg, Colo.

And the Sunday services! No one could ask for a more attentive or intelligent hearing than was accorded me at Fargo First; at the Montana and Idaho camps; by the flocks of Pastors Hernandez and Weber at our Spanish and English churches in Albuquerque; or the surprisingly large congregation of Pastor Eby at Benzonia, Mich.

One returns from such a journey with a renewed appreciation of the immensity of our territory, in geographical extent; of the opportunity of obtaining constructive results, particularly in the case of the young people; of the steadfastness of those who labor in the pastorate and the responsibilities resting upon those who administer the general work.

One comes back to rejoice in memory at the wonders of the changing scene; the green Dakotas, rolling away toward the horizon like endless fairways, contrasting vividly with the dead, dry summers of preceding years; the Indian country of Southeast Montana, colorful, mostly uninhabited; the shining snow-capped Rockies; the wonders of Yellowstone Park and the Grand Canyon; the delights of the Pacific region from Seattle to Los Angeles; the superheated deserts, the cool plateaus, tree-crowned; the rushing rivers and lovely lakes, the broad, rich prairies of Nebraska, Iowa, Illinois and eastward; the friendly Alleghenies!

It's a great country, inhabited by a fine homogeneous people. Can America keep its interest in life, its energy, its love of adventure, its good will, while developing a deeper culture, a higher idealism? Will she become what she has a right to become, or will she be satisfied to have material welfare overshadow the values of the spirit? Education and the arts must help answer that question; but most of all must religion do its share in keeping the inner light ablaze. To that end our churches labor.

Airplane View of Kobe College Buildings

Kobe College and Doshisha [*Continued from page 486*]

of growth. In 1900 Doshisha organized as a legal foundation, thus putting itself on a permanent basis with the government; twenty-seven years later Kobe College took this step as the first legal step in its evolution from the status of a mission school to that of an independent Christian institution.

About 1905, Dr. D. C. Greene advocated giving up the college department at Kobe and uniting with Doshisha in a woman's college. But the mission body did not follow him: the feeling was strong that the difference in the two institutions —their policies, courses, constituencies—justified their separate maintenance.

If such union could ever have taken place, that would undoubtedly have been the time, before Kobe College had leased new land and put up three new buildings with its allotment from the American Board's Rockefeller gift for education. But mission policy and psychology said "Go on."

The two institutions continued to develop specialties and both secured government recognition for their higher departments, in 1909 and 1912 respectively. Then the policy was proposed of agreeing not to duplicate each other's courses in future developments in the college departments. Though no contract was ever made the moral effect of the conferences on this policy has been felt; and when Kobe College started a home science course it made it a two-year homemakers' course in contrast to Doshisha's three-year professional course for training teachers.

The only college diploma course that exists in both institutions is the English teacher-training course of junior college grade. Besides this, Kobe College has its junior college of a general cultural type, its senior college, music school, and homemakers' course, and Doshisha Woman's College has its professional home science course and its privileges as part of a great university in sharing distinguished lecturers and visitors and in partaking in large institutional activities; and it is the a priori woman feeder to the Doshisha's coeducational university courses.

The reasons then for the co-existence of these two institutions are that in the past they grew out of needs in different places and were led into different forms of development; that now there is room for both as high schools and junior colleges; and that the senior college department at Kobe College, though small and restricted, yet offers to young women a higher training under Christian auspices than they can get anywhere outside of Tokyo except in a coeducational institution.

Camera News

By Dorothy P. Cushing

Industry personified at the Yu Ying Boys' School, Peiping, China, where nearly 1400 Chinese boys are educated for life. See article on page 511.

And they work in India, too. Students at the Pasumalai Training School, Pasumalai, India, labor in the fields as part of their training.

A small kindergarten student in Japan shows that not only Yankee boys can "shinny up." There is always the problem of getting down, however, which may account for his slightly worried expression.

Well, I'll be jiggered! School boys at Currie Institute, Dondi, West Africa, conducted unitedly by the American Board and the United Church of Canada, take "time off" from their duties to remove the jiggers from their feet. A jigger is a small insect similar to a harvest tick. Currie Institute makes a specialty of training boys in trades and agriculture. Means' School, also at Dondi, was described by a Government inspector with a good knowledge of modern pedagogy as "the best establishment for all-round education for women in all Angola."

Christian Indian teacher with wife and children, before their home in Tirumangalam, India.

Dr. and Mrs. Chang Chih-Hsun with baby Chang Hung-Min of the Lu Ho Hospital, Tunghsien, North China.

(Left) Young Christian couple near Inhambane, Portuguese East Africa.

(Right) A Moro father, mother, and child, in the Philippine Islands; the people among whom Dr. Frank C. Laubach works.

Come, Ye Thankful People, Come!

Devotional Service by Mrs. Bernard Newman of Pennsylvania

Scripture Reading—Psalm 95: 1–7

This is the month during which we are asked and reminded to be thankful. We are asked by our President to give up one day to a general thanksgiving and are reminded by songs of the harvest that God has blessed us with good things. To many of us these suggestions of a general thanksgiving come almost as a shock. How can we come with thanks and praise for God's goodness when we think of the terrible poverty around us on every side? How can we who are more fortunate, perhaps, rejoice while others suffer; or if want has come stalking at our door, how can we burst forth in songs of praise? Yet we are exhorted by the Apostle Paul to "in everything give thanks." Shall we not in this hour banish from our thoughts material blessings, enjoyed or withheld, and search for some of those underlying, essentially good things of which God has given us richly.

First, our hearts turn, do they not, to the blessing of our Heritage, the rich Heritage which has come to us through the lives of those who have gone on before.

Hymn: O God beneath whose guiding hand.

Not only are we grateful for our national heroes and for the great and famous ones of the Christian Crusade but for the quiet, steadfast lives of our fathers and mothers and valued friends who have made us surer of our faith through their great faith and made us more useful because of their lives of service.

Prayer: For the rich Heritage that has come to us, O Lord, we thank Thee: for all that has been left to us in the way of faith, strength and courage by those whom we have loved and who have gone on before. We thank Thee for the lives of our fathers and mothers and friends, the teachers who have pointed the way—for our spiritual advisers. We thank Thee that these have not gone away and left us desolate, but that the memory of what they have been is still with us as a refreshing stream and a mighty power. Amen.

Again, we are grateful for our own past years—for many of the experiences which have prepared us for more mature thinking and consecrated living. There have been experiences of joy whose overflow has remained to accompany us even up to the present. There have been, too, those hard experiences which broke over us like a storm and through which we were upheld and strengthened by God's own hand. We are now sure that we shall never be left without Him and in quietness and confidence shall be our strength.

Prayer: Dear Father, we thank Thee that we have learned to call Thee—Father—through the deep experiences of life, those experiences which nothing can ever take away. We thank Thee that Thou hast not allowed us to walk alone. We thank Thee for the past, the joys and the sorrows and the assurance of unfailing strength. Amen.

Notwithstanding the difficulties of the present day our hearts are filled with gratitude for our Every Day Life. We are thankful for our capacity for enjoyment and suffering, for the friendships which we have, for the work which must be done, for the laughter and the tears, for the constant opportunities of sharing with others—for the beauty on every hand and for the great adventure of life.

Prayer: O Thou who has given to us so lavishly of the good things of life, why should we ever complain of the lack of material things? Teach us to enjoy the beauty of the earth, the friendship of common people like ourselves, the unlimited opportunities for work and service and the capacity for spiritual life. Fill our hearts with humble gratitude for all that is pure and noble and real and for Thy Spirit. Amen.

We are grateful for our Heritage and all that it means to us—for our past years so rich in experience and for the challenge of Every Day Life, but even more are we grateful that these only form the threshold for more glorious things to come. Let us thank God for the hope of Eternal Life.

Prayer: (taken from a Book of Prayers written for use in an Indian College)

Father,
We thank Thee that, while philosophies may change,
Theologies be confounded,
Religions languish and fail,
Still nothing in heaven or earth, neither things present or things to come,
Nor height nor depth, can sever those who have felt Thy touch
From the knowledge that Thou art
And that thou lovest men.

We thank Thee that directly, all-sufficiently,
We may know Thee,
Know Thee for our own souls
Know Thee in our own souls
And in that knowledge find life,
Life eternal, with Thyself and with those—
Thy beloved and blessed ones—
Who dwell forever secure in thee.

Doxology.

The American Board Fiscal Year

By Harold B. Belcher

AGAIN it is possible to make the happy announcement that the American Board has come through a fiscal year without deficit. The receipts for the year which ended August 31, 1935, covered the expenditures and provided the $25,000 for debt reduction which had been ordered by the Corporate Body in the Annual Meeting at Montclair. As a result the amount of the accumulated debt is now $111,713.03.

Again we can report that the favorable outcome was due to three factors:

A. The use of the proceeds of property sales and capital funds.

B. The continuation of the program of retrenchment which has been in operation for two years.

C. The loyal gifts of individual friends.

In the budget adopted in the fall of 1934 the Prudential Committee estimated that the sum of $121,263.50 would have to be taken from the proceeds of property sales and capital funds in order to take care of the expenses of those missionaries and work appropriations that are in process of withdrawal. It has been felt by the Prudential Committee during the last two years that it was justifiable to use capital assets of this sort to meet these expenditures which would be removed from the budget when the program of retrenchment was fully carried through. Due to the fact that the expenditures for this year were less than the amount anticipated in the budget, it was only necessary to draw on these capital assets to the extent of $97,548.59. It is a real satisfaction that it was possible to get through the year without drawing as much as had been anticipated.

The second factor that was responsible for the satisfactory outcome was the reduction in expenditures. The actual amount for this year outside of the amount applied to the debt was $1,098,836.43 compared with $1,195,229.89 in the previous fiscal year. Of the total expenditures $194,926.96 was on account of administration and promotion expense and the balance for the support of missionaries and work. The friends of the Board who have been reading the MISSIONARY HERALD during these past two years realize the story that is behind this report of reduced expenditures. The price of this reduction has been the recall of missionaries to find work in this country; the reduction of the support of churches, schools and hospitals on the field; a continuance of the reduced salaries and in general the laying of much heavier burdens on our missionaries and their native associates on the field. While we rejoice that from the financial point of view it has been possible to come through this year successfully, nevertheless we regret that this saving in expenditure has been at so disastrous a cost.

The third factor that has helped to produce the successful financial outcome has been the loyalty and generous gifts of the friends of the Board both through their individual gifts and through their support of the benevolence giving of their churches. As will be noted in the comparative statement below, the total amount received from the churches was less than last year, but during the last part of the fiscal year the comparative monthly figures showed a gain. We hope that this means a turn in the tide of disastrous reduction and the beginning of the regaining of lost ground. The officers of the Board would express their very deep appreciation of the sacrificial gifts of over 2,500 individual friends of the Board which produced during the closing months of the fiscal year the same amount which had come in during the similar months of the previous year. We are especially cheered by the number of new givers whose gifts helped to offset what would otherwise be a reduction in the amount of the giving. We hope that more and more the friends of the Board will join this group of individual givers whose answer to the Summer Appeal has helped to stabilize the income of the Board.

The comparative statement of receipts is given below:

	1933–34	1934–35
Churches	$495,015.94	$468,709.39
Individuals	103,926.09	113,737.82
Legacies and Matured Conditional Gifts	254,328.27	235,212.66
Income General Permanent Fund	33,858.44	34,428.19
Miscellaneous Income	174,444.00	174,199.78
Property Sales	53,361.14	76,071.52
Use of Funds	105,296.01	21,477.07
	$1,220,229.89	$1,123,836.43

An Enviable Financial Record

THE Ocean Avenue Church of Brooklyn, of which George Mahlon Miller is pastor, has made an enviable financial record during the past five years. The budgets for both current expenses and benevolences have been cut only fifteen per cent, and in the local budget this reduction was made in places "where it did not hurt." In both 1934 and 1935 gains in giving were registered over the preceding year, while at the close of the summer of 1935 the treasurer reported all bills paid and comfortable balances in every fund.

The secret of this success is in a plan of solicitation that does not concentrate the appeal for funds in a limited period but spreads it over most of the year and closely relates it to the total program of the church; the emphasis upon giving and upon church attendance mutually strengthen each other.

A small group assumes direct responsibility for this year-round plan: a committee on the Annual Financial Canvass set up at the meeting of the board of trustees on the first Friday in October, when the pastor presents his plans developed during his summer vacation, and ordinarily consisting of seven people representing the various organizations of the church, with the pastor as an ex-officio member.

In November, a budget letter is sent out to all, stating the needs of the church and urging people to attend the morning service on the Sunday preceding Thanksgiving. On that Sunday the pastor preaches on giving to a congregation always larger than the average, for the right sort of financial appeal does not scare people away from church. Pledge cards are distributed and collected that Sunday and the next, and produce 50 per cent of pledges received for the year, taking care of more than half the budget.

The public appeal is merely the beginning of the campaign. Leaflets like those published by the Commission on Missions are distributed freely; frequent mention is made in the Sunday bulletin of the pledges received; and a series of letters are sent at intervals of two weeks to those who have not pledged—letters lifted above mere appeals by suggesting at Christmas that everyone remember the church in his giving, and by urging that all pledges be sent in before the annual meeting. The mail appeal brings in 35 per cent to 40 per cent of the pledges.

Then all public appeal for funds is dropped until Lent, but much quiet personal work is done by the committee among those who can be expected to give but who have not done so. This does more than bring in additional money; it is a check-up on the condition of the parish, and an excellent opportunity for dealing with the lukewarm and the disgruntled.

During Lent finance is again emphasized from the pulpit and by letter in the interests of the Easter offering, which is devoted to the "unpledged balance" of the budget. At Easter of 1935 the congregation was asked for $3,500, but gave $4,572.

The appeal for current expenses is matched by the appeal for missionary giving, Ocean Avenue Church having a double budget and using duplex envelopes.

Financing a church is a matter of patient, persistent effort on the part of a carefully chosen committee, aided and abetted by wise guidance on the part of the pastor.

A Year's Furlough

By Paul E. Nilson

"Is this man physically fit for missionary service?" was the last question on my medical examination blank. And when the doctor, after a complete examination of the human machine called Nilson, answered in the blank "absolutely" I felt like shouting "Hallelujah."

Mrs. Nilson's doctor pronounced her fit, our children were well, and on July 25 we sailed from New York for Istanbul, on our way to Talas, Turkey.

The year's furlough had ended. Have you ever wondered what a missionary does during such a year?

Our family had a happy time. Our children had one year of splendid American education. How wonderful it was! How little you folks at home realize the remarkable training that your school system is giving.

Mrs. Nilson studied educational methods, for she will have the brunt of the education of our children during the next seven years.

With no health worries, I spent the year in deputation work across the country. The American Board gave me in Boston a huge sheet on which was outlined the map of Turkey and the Near East. That sheet has been hung at 315 meetings during this year. I dare say no bed-sheet has been seen by as many people as this one was.

With the deputation work I had the rare opportunity of studying different types of schools, from the consolidated schools in New York State to vocational colleges like Berea. Everywhere I noted the remarkable adaptation of American school life to surrounding conditions.

We can be proud of our school system. There is much to be done, but school authorities are awake to the needs. How different from lands where a central government puts controls and checks on private initiative!

And I had glimpses of our church life all across the continent from New York to San Francisco. Ours is a wonderful fellowship! There is a spiritual power in pastors and churches which has carried them through the depression period.

Oh, yes! there are many deficiencies. The pendulum swings, now high, now low. But underneath all there is a spiritual yearning, and those pastors who have spiritual food with which to feed the hungry find their people coming to them.

I found a steady interest in our mission work in churches both large and small. A year ago I had expected to meet the argument:

"We are in a depression. Keep the money at home."

I had feared meeting the influence of *Re-Thinking Missions*. On the contrary, as I look back over the whole year, I do not remember a single rebuff or a single criticism.

"It's a fine work. Keep on!" said men in effect, everywhere.

And our church people are giving. Small gifts and large have come to me for our Talas School. Manufacturers in my home town of Rockford have donated shop equipment.

"I was expecting you and wondered when you were coming to see me," said the president of a machine company. "Formerly I thought missions should begin at home, but now I believe in our world-wide mission work." He gave me a $150 drill machine.

"While in college twenty-four years ago, you and I were at the opposite extremes in religion," wrote a

[*Concluded bottom of next page*]

Two Trends in Hawaii

By Hugh Vernon White

SOME things cause one to rejoice in Hawaii and others create a sense of uneasiness. To mention the latter first, there is the great increase of the naval and military establishment, especially the remarkable development of naval aviation. We saw the new Wheeler field with its large facilities and the neat and attractive homes of the officers. Air service every day between the main islands is now a commonplace. In fact, aviation is so much an accepted thing that after the first two flights from the mainland of the Clipper Ship people ceased to pay any attention to its arrival or departure.

But it was not so reassuring to realize that most of the aviation based in Hawaii is not for commercial purposes but for war. We saw more than once a plane trailing a target for other fighting airships to practice on. Schofield Barracks, where most of the soldiers are, has grown and promises to grow further.

And yet, no one with whom we talked seemed to think that America had any real enemy in the Pacific and that Japan was not likely to become one. The fear that Japan will descend upon the Hawaiian Islands and that the Hawaiian citizens of Japanese descent will spurn the American citizenship of which they are so proud, may be in the hearts of some on the mainland but it does not trouble the people who know Hawaii.

But there is one trend that is distinctly encouraging, and that has to do with the labor situation on the plantations. Those great sugar plantations were developed by cheap labor, first Chinese, then Japanese and, more recently, Filipino. The older planters have contended that sugar growing depends upon such a labor supply, continuously renewed by importation since the second generation of Chinese, Japanese or others would not live and work under the conditions thought necessary for plantation labor.

I can remember the effort made by the planters, through the territorial government, in 1921 to get Congress to modify the Chinese Exclusion Act so that 50,000 Chinese coolies could be brought as contract laborers to the islands. The Japanese workers had struck and this was the answer to their protest against the old order. At that time it seemed as though the whole industry was committed to the coolie policy. "Hapai ko," the loading of flat cars by men carrying heavy loads of cane up an inclined plank was the hardest labor on the plantation and only the strongest men could do it. But although cane loading machinery had been devised to lift that burden, it was not developed and used. Machinery of any kind calls for a higher type of laborer and is a threat to the coolie system.

But in our tour of the island this time we saw such cane loaders at work, and better still, we heard of definite new policies on some of the more progressive plantations. The reason for this is not alone a change of heart, although that has come for some; it is also the ending of immigration. Thousands of Filipinos are going back to their own island home, and some of the plantations are definitely making a bid for the educated second generation oriental. The housing for workers is vastly improved and a new type of management calculated to hold intelligent and self-respecting American citizens on the plantation is being developed. There is only a beginning it is true, but a beginning that will doubtless prove the worth of the new idea and lead to a constructive solution of Hawaii's labor problem, which, in Hawaii, as elsewhere, is at least fifty per cent the problem of the employer.

I talked with a keen student of racial and social conditions in the islands. He presented statistical studies to show that the process of racial amalgamation is going forward at an accelerated pace. Already 25 per cent of the births in the territory are of mixed blood. Beyond that he finds a subtle and pervasive change in the spiritual and cultural life of the people. Even the strict regulations of the Catholic Church regarding divorce and birth restriction are being tacitly relaxed. As a Catholic priest said, "This is a time when people take sacred things lightly."

Not all of this is to the good, of course, but old standards must be questioned before new ones can be established, and in spite of the inevitable loss during the time of change, the new are likely to embody more truly the real spiritual outlook and ideals of the people. In this Hawaii is not different from the rest of the world. It is a time, however, when those who have an authentic insight into the ways that make for the deepest human happiness and well being should give their testimony as effectively as they can.

A Year's Furlough [*Concluded from previous page*]

college classmate, enclosing a check. And then he proceeded to tell how his own life, spent in gaining money and losing it in the depression, had been recently enriched as he had learned of Christ. And now he had nothing but praise for the foreign missionary work that we are doing.

So we take heart and return with joy to our work in Turkey.

Remodeling A Church

By Vere V. Loper and Frank C. Cross

FIVE years ago the First and the Plymouth Congregational Churches of Denver, Colo., decided to join forces. The merger naturally presented a number of problems. One demanded immediate attention. How was the new and larger organization to be housed? The First Church building was entirely too small for the purpose. The Plymouth Church building, on the other hand, was adequate in size, but unsuitable in interior arrangement.

CONTEMPLATION

"It's just a pile of junk," one of the members of the congregation had declared. Neither the exterior nor the interior was in any way designed to call forth the enthusiasm of a lover of noble ecclesiastical architecture. The entire building and its equipment were devoid of any skillful use of color.

There were only two floors in the building, one a semi-basement. At the north end of the main floor was the church auditorium, adjoined on the south by a Sunday School unit of the old Akron type. A balcony circled three sides of the school unit. The space beneath the balcony was equipped with curtains, in the usual way, to divide it into class "rooms." There was not an adequate classroom, however, in the whole building.

It was very difficult to see, at first, how the structure could be remodeled to satisfy the needs of the church; but to build a new one was not at all in our plans. Already wise business men had begun to warn that general economic troubles were threatening. Furthermore we wanted to avoid the plague of a large church debt.

The first step toward the solution of our problem was to take careful stock of our assets. After all, our situation was not entirely discouraging. The Plymouth building was a substantial stone structure which was dignified if not beautiful. There was ample room in the church auditorium not only for the present congregation but also for a substantial growth in our constituency. If we carefully planned for a multiple use of rooms, instead of trying to provide a room for every purpose, and made the fullest use of all available space, there was a strong possibility that we could remodel the structure to provide for every need. As far as our location was concerned, it was not exactly an asset. Yet we were well out of the business district, and still located centrally enough to be convenient for a church drawing its constituency from the entire city.

ALTERATION

So we went to work. We do not "point with pride" to what we accomplished, but we have now lived in the building, as we remodeled it, for four years, and have found it adequate. Altogether we spent only about $35,000. The result, however, is an equipment actually more adequate and attractive than some church buildings in our city erected at costs running into several hundred thousand dollars. A building which was formerly a liability, has become a distinct asset in every branch of our work.

Our remodeling and additions resulted in: first, an attractive chapel with a rose window, christened for Dr. Robert Hopkin, former minister of the First Church, and used for conferences, funerals and weddings, and as the worship unit for the high school department of the church school; second, three classrooms, one serving as the church school library; third,

three other rooms to serve as offices and on Sunday for classes—these seven rooms made possible by laying a new floor across the Akron type Sunday school unit at the height of the balcony; fourth, on a level with the auditorium, a large foyer leading from the main doors across the building; fifth, in the semi-basement, a small serving room between the kitchen and the dining room, insulating the latter from the kitchen noises; sixth, two rooms where those waiting on table may eat while the program is starting on the small stage with which the dining room is equipped—this whole unit used by the Junior Department of our church school.

In the large parlor in this semi-basement with its abundance of sunshine, new electric fixtures were installed, disfiguring ceiling radiators removed, carpets and hangings furnished and a grand piano, one of a number of splendid gifts and memorials presented by members while the work was under way. The Woman's Association, an adult class, two societies of young people, Wednesday night meetings, receptions, and other group assemblies keep it in almost constant use.

The pastor's study near the new offices on the new floor, is carefully insulated from their sounds by hall, closet, and doors, and his sermon preparation and prayer can be protected even from that abomination, the telephone bell. Yet the doors are so arranged that he has ready access to the offices for periods of executive work, and people with personal problems can come to him unnoticed, by means of a stairway to the first floor.

No fundamental changes were made in the architecture of the church auditorium. A new choir elevation had to be built, however, to accommodate our larger volunteer choir of young people. We also installed a microphone equipment which carries the service to different points in the building outside the auditorium, and assists the deaf to hear the sermon and the music.

DECORATION

To decorate the entire interior of the building our committee chose a true artist and gave him the fullest liberty to use colors in a way to make it beautiful and cheerful. This action prevented the clash of color combinations which is bound to result when decorations and equipment are chosen by various individuals or committees working independently.

The kindergarten room, south of the foyer, is the most beautiful in the building, decorated in light yellow, peach and blue-green, chairs, tables and all. Figured window shades and yellow hangings add to the beauty and appropriateness of this room and the primary room for the little children who use them.

The artist combined all the features of the auditorium into a beautiful color harmony in which russet and amber predominate. The walls were painted terra cotta, the windows given an amber tint, and woodwork and pews were refinished to give them a lighter color. From a point concealed in the ceiling a spotlight throws an amber light on the pulpit and choir, equalizing the light from the windows. The total effect is to give the auditorium a harmonious atmosphere in which there is no discordant note. It is intimate rather than impressive. Everyone feels closer to his neighbor, and yet it has the dignity which brings the worshiper closer to Him whose house it is.

It is rather difficult for us to realize that our present plant could ever have been what it was in the beginning. It is attractive. It adequately serves the need of every feature and activity in our church program.

Yü Ying and You

By Ernest Thornton Shaw

A NUMBER of interesting and important sequels followed and are still following the educational event of last year—the ranking first of our Yü Ying School of Peiping in the uniform examination set by the Ministry of Education, which was taken by the students of seventy-eight high schools. In both the junior and the senior high school groups it was a Yü Ying student that led all the rest, and among the first twenty there were ten from this one school.

The city papers and the community at large acclaimed this record enthusiastically; General Tung Chin presented the school with a laudatory tablet bearing the inscription, "A Double First"; and Dr. Hu Shih, the leader in China's Literary Renaissance and her best-known living philosopher, accepted a place on Yü Ying's Board of Directors and enrolled his own son as one of its students.

Another sequel was rather embarrassing in view of the crowded condition of the small school yard with its jumble of old buildings, discarded for other uses and forced into service for school purposes, for, after the announcement of the examination results, five hundred new students registered for the school entrance examinations, in addition to half that number who had already taken them!

Practically all these boys rated high, but the school could not possibly accept them all with its limited plant. The only way out was to decide how many could be accepted in each class, and limit the number of new students to this small proportion of the applicants.

Principal Li at Microphone

Yü Ying now can pick pretty nearly the kind of students it wants. We are challenged to demonstrate the adequacy of the Christian way of life to multitudes of open-minded potential leaders throbbing with a desire to serve their generation. The boys are doing better in their studies than ever before, and seem equally interested in the athletic and health activities in their games and music.

"I've never in all my teaching experience seen students just settle down to work this way," says Miss Mabel Huggins, who teaches English in Yü Ying. "Such splendid attention is really inspiring. Everybody and his cousin would like to get into the best school in town."

Fifteen hundred boys! Making the welkin ring at our Peiping mission compound, and paying fees sufficient to carry all the current expenses of the school, and make possible limited yearly additions to the school plant.

Piecemeal growth, however, cannot meet some of Yü Ying's most urgent needs, and the most important sequel of the "Double First" was the decision of the Board of Directors to begin raising a fund for a new main building that will house the administrative offices, laboratories, a few suitable classrooms, the library, and the music room which will also serve as the studio for XLKA, the school broadcasting plant.

Courage to start a financial campaign at this time came to Principal Li and myself from an unexpected quarter. The conservative old gentleman who is manager of a large Chinese bank in Peiping was persuaded by a younger member of his staff to send his son to Yü Ying School.

The pampered son, who had always studied under private tutors, found life in the school full of zest, and the problem of getting him out of bed in the morning was exchanged for the problem of getting him to stay home long enough to eat breakfast before he skipped off to school.

The father visited the school that had made such a change in his son, and was amazed at its inadequate buildings. One evening he invited Principal Li and myself to his beautiful home, and at the dinner table made us acquainted with some of his business associates. He said that he would like to help Yü Ying in some tangible way, and he is now taking the responsibility for asking leading members of the community to contribute to the fund.

The seventy teachers demonstrated their enthusiasm and willingness to sacrifice by subscribing a tenth of the amount sought, which is $35,000. Those receiving a monthly stipend of less than sixteen dollars are giving eight per cent for two years, and those receiving more are giving twelve per cent. Several parents pledged $350 each.

Nine out of ten Yü Ying boys go on to college. Four thousand students from all over China tried to clear the hurdles into Tsinghua, the American Boxer Indemnity College, probably the most coveted educational opportunity in China. Of this number only two hundred were accepted, one out of every twenty, but eight of them were Yü Ying boys!

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Two Students Broadcasting

Flint—Goodridge

By Frederick L. Brownlee

FLINT-GOODRIDGE is the hospital unit of Dillard University in New Orleans. Dillard is the successor to Straight College, founded and supported by The American Missionary Association for over sixty years, and New Orleans University, also a college for Negro youth, founded and supported for almost as long by the Board of Education of the M. E. Church. Flint-Goodridge Hospital was founded by the Methodist Board.

The new university opened its doors for students in the fall of 1935. Its grounds and buildings, including the hospital, were financed coöperatively by the two church boards, the General Education Board, the Julius Rosenwald Fund, and the citizens of New Orleans, the latter having given voluntarily $250,000.

Dillard University is incorporated and functions under its own charter. Of the seventeen trustees six must always be elected by The American Missionary Association and six by the Methodist Board. In spirit and fact the trustees are an inter-racial, inter-sectional and inter-denominational group which has functioned with a remarkable degree of unanimity and good will. A special committee of the trustees is responsible for Flint-Goodridge. The hospital staff, including the medical staff, are Negroes. Leading white physicians function in an advisory capacity. Instructional courses are given at the hospital for Negro physicians to the end that, in the near future, there will be thoroughly-qualified specialists as chiefs of staffs in each medical department.

The plant, occupying a city block, consists of a hundred-bed hospital, a nurses' home and training school, and a laundry. The hospital has been rated by the American Hospital Association, it has entertained national medical conventions, has a progressive social service follow-up program, and is in every sense an efficient urban health center. It is by far the leading hospital for Negroes south of Washington, with the exception of the hospital unit of Meharry Medical College in Nashville, Tenn.

Current expenses are met through fees, individual donations, the New Orleans Community Chest, and a substantial subsidy from the Dillard University budget. The American Missionary Association's responsibility for the current expenses of the University, including the hospital subsidy, is $35,000 annually.

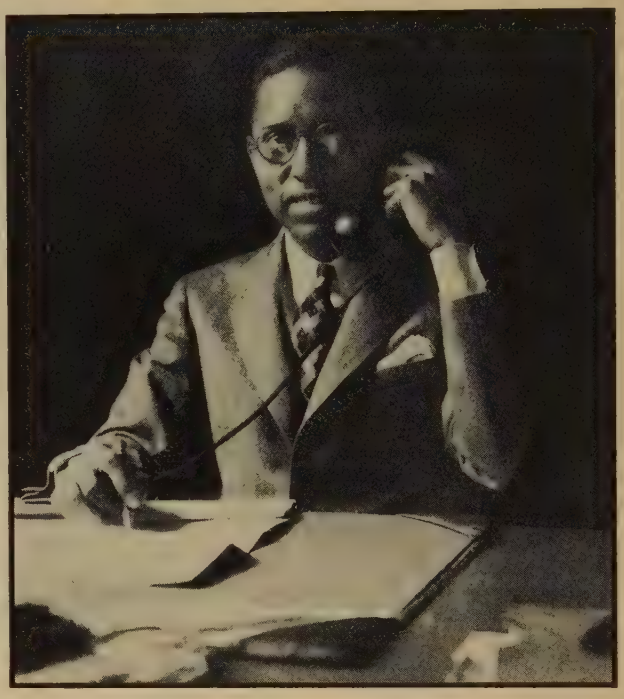
The Congregational-Christian Churches through The American Missionary Association, therefore, have a big stake, a serious responsibility and an unprecedented opportunity in Flint-Goodridge Hospital and Dillard University. Neither enterprise has an endow-

[*Concluded on page 514*]

Pacific School of Religion

Secretarial Side Lights

The Institutional Auditor of the American Missionary Association



Louis M. Hickman is a quiet young man who always smiles before he speaks. The fact that he was born in Sapulpa, Okla., proves that he is not so very old, as it is only in fairly recent years that other people have been living amongst the Indians in that region. He graduated from high school in Denver, Colo., and then proceeded to Howard University, where he was involved in the ROTC.

Those were the days of "prosperity" when the path of destiny seemed to lead through the banker's office. After two years at Howard Mr. Hickman yielded to the lure of the bright lights and brighter hopes of Manhattan Island and transferred to New York University, where he vibrated between the Washington Square and the Wall Street divisions. Then for a year he tried Northwestern University, but found the winter too cold and the classes too large. Returning to New York University, he became a bachelor of commercial science in 1930, with his major in finance and his minor in law.

Just at that moment the banks were not looking for bright young men, so he tried insurance, first in Oklahoma, and later as assistant office manager in Athens, Ga. But business lost its charms when Louis Hickman met Fred Brownlee in May of 1932, and forthwith proceeded to New York to take the place made vacant by the death of Mr. Lawrence W. Potter.

As Institutional Auditor Mr. Hickman is really the budget director of the American Missionary Association. He assists in the drawing up of all budgets, and then undertakes to see that they are followed out. "Some people forget all about such things as appropriations when they start to spend money," he once remarked with a note of irony in his voice. His job is to see that the actual expenditures of the various institutions are in accord with their approved budgets, but with this as a starting point it is inevitable that his responsibilities should increase. Mr. Hickman is the one man thoroughly familiar with every detail of the Association's work who is always in New York. Naturally he does a little "pinch-hitting" when emergencies arise.

Louis Hickman confesses that he has thoroughly enjoyed his job, even though it is rather remote from banking. One of his difficulties is persuading himself to leave the office when quitting time comes. Of course this may be due in part to his unmarried state! Since coming to New York he has managed to earn a master's degree from New York University, with his major in accounting and his minor in economics. His favorite sports are swimming and tennis—only he does not work at them very often.

Flint-Goodridge [*Concluded from page 513*]

ment as yet. Individual gifts are required to balance the budgets of both. Dressing, bandages, etc., are listed in the "quotas" of the various Congregational-Christian Women's organizations.

Gifts, legacies and supplies may be sent direct to Dillard University, New Orleans, Louisiana, or through the New York Office of The American Missionary Association. The latter is prepared to administer any trust funds which might be left for the hospital or the University. Gifts from the churches "on apportionment" will count toward the American Missionary Association's responsibility of $35,000 annually. Whatever else is done this must be met. It is our Congregational-Christian Church's direct responsibility in a winning venture of inter-church and other inter-coöperation.

A Southern Saga of Service

FROM 1855 to 1935 is a goodly span of eventful years, during which Charles H. Moore of Greensboro, N. C., has had more than his share of experiences. Born a slave, he was both inspired and helped to an education by one of the pioneer teachers of the American Missionary Association. For fifty-seven years he has been both an honored and an exceedingly useful citizen of Greensboro.

It seems almost incredible that the story of his early days should be told by one who is now living. He was born in Wilmington, N. C., on June 6, 1855.

"My mother died soon after my birth," he relates in an interview published in the Greensboro *Daily News*, "consequently my grandmother, whose name was Cherry, took me and reared me for a while. My mother and grandmother were the property of one of the most influential families in Wilmington. The head of the family was an Englishman who did not own more than four or five slaves, who were household servants and whom he treated very kindly. My grandmother was the seamstress for the family.

"His wife was an American woman who for some reason did not get along harmoniously with my grandmother. Several times she tried to persuade her husband to whip my grandmother for insubordination, but he tried to persuade his wife to be more kind and patient. But his arguments were futile, so he finally decided to yield to her wishes. However, when he started to whip her, my grandmother gave him to understand distinctly that she was not going to suffer him to do it. He replied 'Then I shall sell you.' She answered, 'You may do that if you wish.'

"This memorable event happened about a year before the Civil war broke out. It was in the morning soon after breakfast that my grandma came to me while I was playing in the sand. Raising me up in her arms she said, 'Son, I won't be back tonight, so you sleep with Maria (the cook) until I return.' I then asked "Mommy, what are you crying about?' She lowered me to the ground and then gave me her only answer, 'Now be a good boy until I see you again,' and went out to the gate alone.

"The first day or so I did not miss her, but the third day I became restless and sleepless and would not eat. Then some one told me that my grandmother was in jail with some other slaves who were to be carried off and sold further south.

"As Providence would have it, I had an aunt in Raleigh who was the only living daughter of my grandmother. She belonged to Richard H. Battle, Sr., the brother of William H. Battle who was a judge of the supreme court of North Carolina before or during the war. Richard H. Battle was a bachelor and owned only one human being, which was my aunt. When she learned that her mother was to be sold she asked her master to buy her so that they might not be separated. This purchase was made by the payment of $700 in gold, and my grandmother went to Raleigh to live with her only daughter.

"About the middle of January, 1865, either Fort Fisher or Fort Caswell was blown up about midnight and nearly every pane of glass in the city was shattered. My master then decided that the Yankees were getting too close to Wilmington, so he packed up his household goods, including myself, and moved to Chapel Hill. Soon after that the war came to a close on April 9.

"My grandma was still living in Raleigh. She made several attempts to persuade some one travelling from Chapel Hill to Raleigh to kidnap me and bring me to her. Even though she was willing to pay them for this service she could find no one to do it. She finally determined to do it herself. With a little strategy she succeeded in getting me, and I was restored to my 'mommy' from whom I had been separated several years and went to Raleigh to live.

"In the fall of 1865 the American Missionary Association sent Miss Fannie Graves of Hatfield, Mass., and three other northern women to Raleigh to teach the children of the newly emancipated slaves. For four years she both taught and inspired me. But for Fannie Graves taking an interest in me God only knows what my fate would have been. She was my guardian angel who directed my ways and who has been my inspiration in all my activities in behalf of my race."

Thanks to Miss Graves, Charles Moore went to Amherst College, where he was paid four dollars a week for ringing the bell. He was graduated from the college in 1878 in the same class with Frank W. Stearns, the Boston merchant who was the closest friend of Calvin Coolidge "and also mine" as Mr. Moore expresses it.

"After graduation, although I had opportunities to pitch my tent elsewhere, I decided that I could not be untrue to my vow to Miss Graves, and that I would return south and aid in the education and advancement of my people."

Charles H. Moore has seen Greensboro grow from a town of 1200 people to a city of 60,000. He was the principal of the first graded public school in North Carolina; was instrumental in securing the location of a hospital for Negroes and of the North Carolina Agricultural Technical College (the Negro land-grant

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Program Pointers for the Pilgrim Fellowship

By Harry T. Stock

Statement of Purpose of the Pilgrim Fellowship

Throughout the last year more than fifty groups of young people, in many parts of the nation, have spent a month or two in formulating Statements of Purpose which represented their thoughtful intentions as Christian youth. These were submitted to the Young People's Department of the Congregational Education Society as appropriate for the national Pilgrim Fellowship.

The staff of the Education Society selected five of these for reference to the Council of the national Pilgrim Fellowship and to the summer conferences. This Council is composed of about sixty young people and adults, representative of the states. Commissions or classes in the summer conferences discussed the several Statements and registered their choices. When the votes of the Council members and of the conferences were counted, it was found that the statement submitted by young people from the church at Yankton, S. Dak., had the largest number of both first and second choice votes.

The staff of the Education Society made a very few slight changes in literary style, but did not change the thought of the submitted statement in any respect. The Statement of Purpose of the Pilgrim Fellowship is:

The Pilgrim Fellowship unites the young people of Congregational Christian churches in the purpose

To achieve *Christian personality* after the pattern of Jesus,

To seek *a fuller understanding*, one of another, in the interest of happy relations in home and community,

To work for *a united church*, practicing Christian freedom and definitely promoting the program of Jesus,

To secure *equal rights and opportunities* for all classes and races as equally the children of God,

To practice *a Christian patriotism* which recognizes the authority of God in the conscience as supreme,

To strive for *justice in the social order* which will afford an abundant life for all,

To work for such *international organization* of the nations as will preserve peace and security.

This Statement will become the basis of program activities to be developed by the Young People's Department during the next few years. It is recommended to young people's societies and clubs for study and adoption. Every local group may, of course, modify it or develop one which represents its own creative thinking. But it is expected that this national Statement of Purpose will unite the young people of Congregational and Christian churches in an active program to build a "new world."

A Southern Saga of Service [*Concluded from page 515*]

college of the state) at Greensboro; and for thirteen years was vice-president of this school.

From 1908 to 1915 he was national organizer for the Negro Business League, Booker Washington being president, the purpose of which was to stimulate Negroes who had money "to go into business like other people." Men like Andrew Carnegie and Theodore Roosevelt gave time and money to further its purposes.

From 1915 to 1920 he was an organizer for the Julius Rosenwald Fund and secured 200 rural school buildings, costing more than half a million dollars, for North Carolina; $100,000 came from the Rosenwald Fund, $150,000 from other white friends, and $300,000 from the State.

At a celebration held at the time of Charles Moore's eightieth birthday, President David D. Jones of Bennett College said: "We cannot in any way measure what his intelligent and unselfish and gentlemanly characteristics have meant to our community. Whatever shortcomings our colored citizens have had, as he has walked these streets he has been a living example of our possibilities as a group."

Yü Ying and You [*Continued from page 512*]

If American Christians completely withdraw their support from this school which the American Board has patiently brought to the threshold of success through seventy years of effort, it will almost inevitably be thrown back into dependence on tuition fees for both current expenses and capital expenditures, for it has no endowment.

This will make it difficult to keep vital some of the finer influences which distinguish a Christian school. On the other hand, the great vitality of the school, its ability to expand mightily the Christian influence in China through its students and their parents, should lead us to go the second mile with Principal Li, the teachers, and the boys of Yü Ying.

Heraldings

Where a Little Helped a Lot

Since going to Reeves, La., in December of 1932, Seth Baggett has organized and built three churches with the only outside aid a grant of $500 from the Church Building Society. More recently these churches have acquired a parsonage. Mr. Baggett explains the reason for this move:

"Our field covers five hundred square miles and could be enlarged if only I could answer the calls which come in. Ministers have not worked in this region because of its poverty-stricken condition and out-of-the-way location. In the center of the field is a small community where I have organized a church. Here we found four lots with a five room house and three out-buildings equipped with a garage, well and pump and Delco light plant which could be bought for $400.

"Superintendent Marsh arranged for us to borrow $300 from the Church Building Society provided that we could raise $100 on the field. Each church accepted its share of $33.33 while Mrs. Baggett and I have agreed to pay the debt in quarterly installments of $15. This arrangement has put us on the field with the people and saves at least one hundred miles of driving a week. A home for the minister helps to stabilize the churches as permanent institutions.

"But the house was in poor condition as to paint and paper, and the batteries for the electric light plant were dead. A gift from New Jersey has enabled us to purchase paper with which to cover the walls, and some day we hope to fix the electric plant so that it will light both the parsonage and the church."

The Lure of Teaching

An Indian girl at Fort Berthold, N. D., writes: "My reason for choosing teaching as a vocation is that I think that I will be contented and satisfied in this kind of occupation. It is very interesting to study the characteristics of different types of people. Although at times it may be tiring and monotonous I feel that if I put forth much effort in this field I shall be successful in teaching or distributing knowledge to youth.

"I realize that I will be placed under the great responsibility of stimulating a love of knowledge and wakening slothful and sleeping spirits, and intend to make the best of them. Maybe to others it's just poor taste on my part or poison to another. But regardless, I think this is one of the best occupations one could ever take up. Always the best teacher is one who makes you want to learn. And a priceless gift to a child is—'a good example.' "

Where Religion Is Social

Grindstone, S. D., is not a town but merely a community hall and a store. Those who come to the church services live as much as five and six miles away. When Horace Parsons of Chicago Seminary was assigned to this and a neighboring community for Student Summer Service it was arranged that he should come to Grindstone for every other Sunday.

Thus does he describe the program: "Church at eleven o'clock is followed by Sunday School. Then the women get out their lunch baskets and everyone shares in a family dinner served cafeteria style. In the afternoon the women clean up and visit together while the men and boys play ball or pitch horse-shoes. Thus both social and religious needs are met in a sparsely settled region where homes are so far apart that people see little of each other."

Cooperation at Grand Coulee

Seven denominations are coöperating in the maintenance of church activities among the workers on the Grand Coulee dam, which the government is building on the Columbia river. The work is in charge of Roy H. Miller, who writes:

"Our work at Grand Coulee is at the site of the Grand Coulee Dam which is being built by the Reclamation Bureau of the Department of the Interior. The work will require from five to ten years to complete and will employ about four thousand men. That number will be reached this fall when the contractor will begin to pour concrete. Ten thousand people are now living in the area, of which about half live in Grand Coulee.

"Since the Federal Government has a permanent town for its engineers and the contractor has a town for some of his employees in the higher wage brackets and those without families, Grand Coulee is populated with the men receiving lower wages and those looking for work, the most needy section of the population. Then there are the many 'hangers-on' who always collect around a construction camp. A large C.C.C. camp will locate in our community next week, according to the reports.

"Many of the people who are in this area are the construction workers who 'follow the job' from place to place. But owing to the employment policy required of the contractor, many unemployed families from near-by cities and farms are living here also. These are church people in about the same proportion as the community from which they come.

"I find work among them very much appreciated because the visiting pastor seems to be a dependable tie to the life that has been theirs for so long and from which they have been wrenched by the depression. Irregular hours of work for both men and their housekeepers and poor clothing make regular church habits difficult for them to establish so that the pastor must bring the church to them. However, I do find them very appreciative of the services of the church when they do come."

Recent Publications

American Missionary Association

Blue Book of Friendly Service. For women in charge of box work. 6 pp.

Commission on Missions

Congregational Christian Women at Work. A Manual of women's work prepared by the Committee of State Women Presidents. 40 pp.

Let's Make It Plus. A definite statement of fifteen of the pressing needs which confront our Boards. 4 pp.

Lifting Church Finance to Higher Levels. How the Every Member Canvass can be adapted to the mood and needs of today. 8 pp.

Council for Social Action

Ballot—for the Plebiscite on War and Peace.

Congregationalists and Christians Vote on War and Peace, November 11, 1935. A poster.

The Peace Plebiscite. An analysis of the ballot to be submitted to the Congregational and Christian Churches of the United States, November 3-10, 1935, by Alfred Schmalz. 6 pp.

Social Action. Peace Plebiscite edition of the biweekly magazine. 10 cents per copy.

Extension Boards

Anchors in a Time of Storm. Annual Report of the Church Extension Boards.

Anchors Aweigh. Summary of the work of the Extension Boards. 6 pp.

Extension Boards and American Missionary Association

Spanish Yesterdays—American Tomorrows. A description of the work of our churches among people of Spanish origin. 8 pp.

Home Boards

Our Church and the Nation. How the Home Boards are helping to build a better America. 4 pp.

EIGHT NEW BOOKS

For the Year's Reading and Study

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That Other America by John A. Mackay.

An interpretation of the Christian enterprise in South America and Mexico. Cloth, $1.00; paper, 60 cents.

Toward a Christian America by Hermann N. Morse.

Presents the home missionary task and types of pioneering needed today. Cloth $1.00; paper, 60 cents.

Women Under the Southern Cross by Margaret R. Miller.

Presents life and social conditions of South American women and girls. Cloth, $1.00; paper, 50 cents.

Christian Youth in Action by Frank W. Herriott.

Indicates changes in the home missionary emphasis, and gives concrete illustrations of what young people's groups are doing and can do. Cloth, $1.00; paper, 60 cents.

Lupita by Alberto Rembao

An unusual reading book for adults and young people, portraying modern Mexican youth in the midst of conflicting forces of present-day Mexico. Cloth, $1.00; paper, 60 cents.

Latin American Backgrounds by Winifred Hulbert.

An interesting, well packed background book for use by leaders of all ages. Cloth, $1.00; paper, 60 cents.

The Flying Boat by Robert N. McLean.

Written especially for Intermediates, but interesting to older and younger readers. Cloth, $1.00; paper, 60 cents.

Fun and Festival from Latin America by Winifred Hulbert.

For those responsible for planning church parties and programs having a Latin American atmosphere: games, refreshments, suggestions for dramatizations. Paper, 25 cents.

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Order of the American Board

14 Beacon Street, Boston, Mass.

This, That and the Other

Tuitions Exceed Gifts

The calendar year of 1934 marked a new low in church gifts to the American Missionary Association and a new high in local support of its institutions. The churches gave to the Association $91,000, together with linen, clothing and other supplies valued at several thousand dollars. From the field the Association collected $112,269 in tuitions, $9,956 in local gifts and $17,000 in fees from the patients at Ryder Memorial Hospital—making a grand total of $139,269 received from the people whom it serves.

Jubilee of Aleppo Girls' School

Mrs. John E. Merrill of Aleppo, Syria, gave an account during the summer of the celebration of the seventy-fifth anniversary of the opening of this school in Aintab, Turkey, the first school for girls in the interior of the country.

The baccalaureate sermon was preached by Rev. Dikran Andressian, who is the pastor mentioned under another name in the *Forty Days of Musa Dagh.* The following Thursday the celebration exercises were held in Emmanuel Church, a chorus of some sixty voices—alumnae and students—assisted by a few young men from the College, providing the music.

A hundred and fifty alumnae marched up the aisles, those in front, white-haired, their faces happy and eager, followed by younger women, many of them the mothers of the present students, followed in their turn by recent alumnae in their pretty dresses, and then the seniors in their soft, white, silk gowns, led by Miss Silliman. The sight of those educated, cultivated Christian women was one of the greatest thrills of the whole week. Two of the alumnae had been present at the 25th and 50th anniversaries. One—Güllu Hanum Koundakjian—was an alumna of sixty years standing.

There were five addresses: The History of the School; The Aims and Ideals of the School; The Service of the Alumnae to the Community; The Progress of the Education of Girls in the Near East; and the address to the senior class. These were given by Mrs. Khalfayan, Mrs. Fustukjian, Mrs. Merrill, Mrs. Shiradjian, and Mr. Markham.

Tableau: The Early Days in Turkey

Friday was Alumnae Day, and out-of-doors in the courtyard several scenes of the early days were presented by the younger alumnae, and a poem in Turkish written by Rahel Bedoyan, '13 was read.

Saturday morning the alumnae visited the school and admired various exhibits. Monday evening the seniors delighted an audience of 200 parents and friends with an early-Christian play based on the writings of Clement of Alexandria, the singing of early Christian hymns and chants adding greatly to the effect; the whole impression was reverent and beautiful.

The last event was a picnic given by the school to alumnae and their husbands in the park at Sebil where happy groups talked over old times beside the rippling pools and spraying fountains.

All Found Positions

The graduates of the American High School for girls in Aleppo have so far all found positions in the church schools of the city and in the many Armenian towns in Syria. Very few of the students can pay in full their expenses at the school. They are so poor they just cannot, and the appropriation from the American Board is now very small. They certainly need help.

Eviction of Refugees

About ten thousand people were put out of their homes during the summer in the Armenian Settlement near Aleppo, Syria, the government tearing down their shacks or small houses of sun-dried brick because the owners of the land demand their property. What surprised Mrs. John E. Merrill when she led a meeting for the last time in the Bethel Church, also to be torn down, was the calm way in which the women present took it all, praising God for His goodness, for the meeting, for His word, and praying for strength to meet these calamities bravely and to be a witness to their neighbors.

When she walked through the district after the meeting, Mrs. Merrill found it looking as though a hurricane or earthquake had struck it. All, even the children, seemed to be making the best of it. A group of children were taking turns riding in the cover of a tin box, a rope tied to one corner for dragging purposes. One poor woman whose son is a cripple and husband a lame peddler, when asked what she would do when she lost her

house, answered, "I don't know at all. We are just trusting God."

In other countries the Red Cross, the government (Syria is a French mandate under the League of Nations), or relief agencies would be rushed to help in such a crisis. But nothing has been done on a scale to really meet the situation. And winter is nearly upon them.

Need More Missionaries in India

says Rev. Azel Martin of Batlugundu. They could make good use of them and of more money, for the Church Council is struggling with poverty as never before. The failure of the monsoon last winter has brought many villagers near the starvation line, and Christian teachers are being pushed out of work by Hindus. Many Indian workers are becoming discouraged. Raymond Dudley has thrown himself with characteristic power and devotion into the South Local Council of churches and has done very much to realign and hearten and correct the pastorates in that section.

The Auburndale Conference

What has now come to be practically an annual fall conference composed of American Board missionaries, secretaries and members of the Prudential Committee residing within easy reach of Boston, was held at the Walker Missionary Home, Auburndale, September 20-22.

Over 100 were registered. The general theme was "Evangelism," or "Sharing Life in Christ." Executive Vice-President Goodsell led the Friday evening discussion on "Life Through Christ." Dr. Banninga of India led that of Saturday morning on "Obstacles on the Field to Sharing Christ and How to Overcome Them." Secretary Fairfield led the conference on "Promising New Ways of Sharing Christ." The group conferences on sharing Christ through the Church, the School, Social Work and the Home were led by Mr. Dutton of North China, Dr. Stoffer of South India and by Mr. and Mrs. Blake of Turkey respectively. Rev. Carl Gates of the Prudential Committee led the discussion Sunday afternoon on the report of the Committee on Findings—which, by the way, was referred back to said Committee for further consideration and report.

The devotional services were led by President Potter, Dr. Goodsell, Secretary Clark, Rev. Henry Riggs of Syria, and Enoch Bell of the HERALD. Dr. Goodsell, Mrs. Lynda Goodsell Blake of Turkey and Rev. Loy Long of India spoke at the service of worship in the Auburndale Church, Sunday morning.

As we go to press no "findings" are available, but it was generally felt that the Conference was constructive in its general effect, though little was done toward defining "Evangelism" or toward developing the relation between "active good will" and the use of "silence" in personal living. Doubtless it will have a bearing upon the thought of the Foreign Policy Committee of the Prudential Committee with reference to motivation and method for the Board's work of reconstruction abroad.

Drought in South India

So serious was the water shortage during the summer that in the area served by the Periyar irrigation scheme the government forbade more than one crop for the year, according to Professor James Hess of the American College in Madura. He adds that the poverty among one half of the student body is simply appalling and the little money they have for student aid does not cover the dire need by any means. Again he has charge of the labor squad, a group of men who work in buildings and grounds to help pay their way.

Personals

Secretary Alden H. Clark of the American Board, with Mrs. Clark, sailed Saturday, September 28, from New York on the S.S. "Europa" for seven months' official visit to England, Czechoslovakia, Bulgaria, Greece, Turkey, Syria, India, Ceylon and the Philippine Islands. He expects to be back at his desk next May.

Rev. Ernest Pye, D.D. of the Turkey Mission has been obliged for health reasons to take up his residence during the winter in Florida. He can be addressed at 1266 Harding Street, Winter Park.

Vice-President J. V. Chelliah of Jaffna College, Ceylon, has retired after forty years of fruitful service to the Christian cause in India and Ceylon. He has been a Moderator of the south India United Church.

Mrs. Katherine V. Gates, formerly of the Marathi Mission, India, has received a Master of Arts degree in the Philosophy of Religion from the Hartford Seminary Foundation through the Kennedy School of Missions.

Miss Agnes Baird is here on furlough from Bulgaria. She was born in Monastir, Macedonia, as her parents were American Board missionaries; took her B.A. degree from Constantinople College, and her M.A. degree from the University of Southern California; was appointed a missionary in 1898, and has been director of the Bible-women and of the Community House in Sofia.

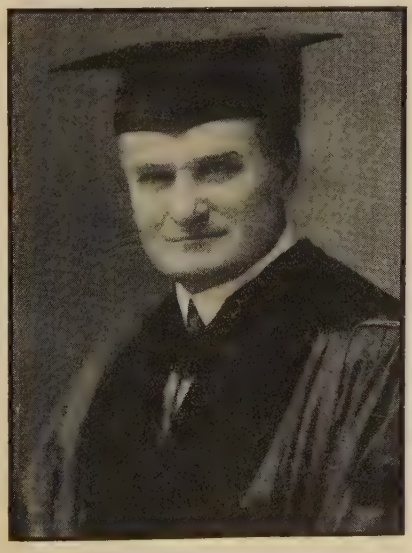
Arthur Robertshaw English is the new Amherst representative on the staff of Doshisha University. He was graduated *cum laude* last June, was president of his class for two years, and president of the Students' Council and the Students' Association in his senior year.

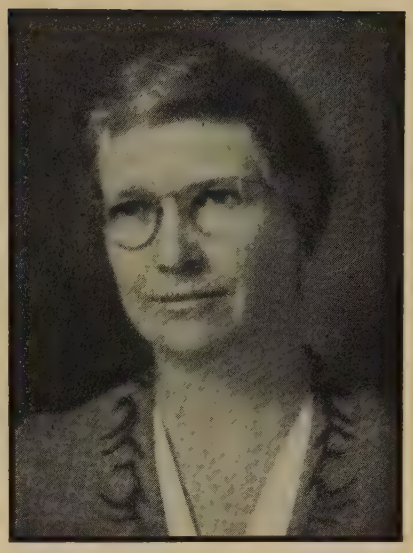
Mrs. William H. Medlicott of Auburndale, Mass., has been appointed Acting Associate Secretary in the Foreign Department to serve on a half time basis for the next eight months beginning October 1, 1935. This has made necessary her resignation from the Prudential Committee.

She will focus upon correspondence with Japan and the Phillippines, Mexico and Spain. She will also handle the candidate correspondence. She will fill the vacancies on various American Board and interdenominational bodies created by the resignation of Miss Wilson as Acting Secretary.

Mrs. Medlicott brings to the Board's staff a wealth of experience born of years of close relation to the administrative work of the Board through membership on the Prudential Committee and on several of its guiding sub-committees. The Board is fortunate in her willingness to help the staff at this important and decisive hour.

Rev. John J. Banninga, D.D. of Pasumalai, Madura Mission, India, has been asked to serve as temporary Associate Secretary in the Foreign Department of the American Board, on half time basis, for eight months beginning October 1, 1935. This is because of the necessary absence of Secretary Clark now en route to the Near East and India. Dr. Banninga will serve particularly as special consultant on work in India, where for thirty-four years he has been an acknowledged scholar and church leader. His experience as Principal of Union Theological Seminary at Pasumalai, which trains young men to serve as pastors in Congregational, Episcopal and Presbyterian Missions and for leadership in rural reconstruction; his intimate relations with the "Northfield of South India" (which he founded), an annual conference for Christian workers of all Protestant communities; his work as Secretary of the Joint Committee on Church Union for over fifteen years, resulting in the organizing of a "Church of South India" out of Congregational, Episcopal, Presbyterian and Methodist elements, thus doing away with sectarianism among most of the Protestant Christians in South India —these are some administrative values that Dr. Banninga brings into the Board's office at the beginning of a reconstructive period—and we like to believe when he returns to his field after furlough he will take back with him such knowledge of the personnel, policies and program of the Board as will bind the American and Indian churches together more firmly than ever in Christian fellowship.





Miss Eleanor Wilson of Japan, who during a prolonged furlough has been serving as Acting Associate Secretary in the Foreign Department of the American Board, has asked to be relieved of her official duties in order that she may return to missionary service. She plans to sail early in 1936, and to go with the McCalls of Japan to Kusaie in the old Micronesia field of the Board. There she will teach in the school made famous by the Baldwin sisters. She goes out at her own expense and will be self-supporting in the Islands.

Miss Wilson's knowledge of Japanese language and culture, her understanding of the Japanese official mind and educational policies, her long experience as a teacher of Christian Bible women, evangelists and mothers in Japan should make her especially welcome in that corner of the Japanese Empire, both to the Island people and to government. Her charm of personality, her coöperative spirit and evangelistic fervor, combined with large capacity for teaching, cause those who know her to say that Kusaie is blessed indeed.

The HERALD wishes Miss Wilson every good success in her bold undertaking—and hopes for frequent communications to pass on to her many friends in America.

Dr. Luella Miner's face appeared on the place cards (an old photo reproduced) at an official banquet in Peiping for about sixty, including all of the present faculty of the Women's College of Yenching University, which is the present name of the North China Woman's College, founded in 1905 by Miss Miner. This was one event in the women's college reunions; the first was a dinner; the Dean of Women, Miss Margaret Speer, held a reception at which the Chancellor and President Stuart made congratulatory speeches to which Mrs. Yui, Dean of Women at Cheeloo University responded for the alumnae, and Dr. Lucius Porter and Dr. Miner reminisced; after this there was a vesper service which Dr. Miner conducted.

Rev. and Mrs. Philip D. Dutton of Taiku, China have arrived for their furlough year. Both are Oberlin College graduates; he took the Oberlin Seminary course and she two years in the Conservatory. After three years in an Ohio pastorate he was appointed by the Board in 1919, and has been responsible for the evangelistic work in the Taiku area, while Mrs. Dutton has done much teaching along the lines of her specialty.

Miss Lucy B. Lanktree of Ingtai, China has also recently arrived. She is an Illinois woman, studied at the University of Chicago, and had two years of teaching and six years of business experience before she was appointed by the Board in 1921. She has been teaching in the Girls' School, Ingtai, which two years ago was united with the Boys' School to form the Tung Jen Junior Middle School.

In Memoriam

Margaret Louise Norton Eddy

She was known as the mother of Sherwood and Brewer Eddy and she took great pride in the title, but she was also known for herself, for her remarkable missionary-mindedness, for the establishing of the school for missionaries' children at Kodaikanal, South India, and for various other things done in behalf of the great world movement. Her vigorous moral passion, her deep religious devotion, her interest in people, her spirit of helpfulness, her splendid optimistic faith—shall we ever forget these and other notable and noble traits?

Mrs. Eddy played a leading part in the early pioneer days in Kansas. Her journey to Leavenworth was by boat up the river from St. Louis. She recalls seeing her uncle, a Free State leader who owned the first drug store in Leavenworth, being dragged through the street with his arms bound behind his back and thrust on the first steamboat under threat of death if he returned. Her own father barricaded their home where they lived in the cellar with carpets tacked over the windows to hide the light at such times as Leavenworth was in the hands of the slavery sympathizers.

She was one of the first young women from Leavenworth to go east to college, to Elmira and Vassar. Her alert and aggressive mind caused her to play a prominent part in the early days of the Saturday Club of Leavenworth, and to become one of its literary critics for a long period. She helped to bring the highest type of lectures and concerts through many years into her town when the West was far from the education and culture of the East.

In her church life, too, she was always a leader. She taught the Women's Bible Class while her husband led the Men's Class. For many years it was their habit on Sunday noons to take home with them two of the young men who might drop into the church service as strangers; and some of the finest friendships of the family came about through those interesting contacts.

Throughout her life, Mrs. Eddy was strongly progressive, helping to influence the growth of the church toward modern scientific ideas in its interpretation of Christian beliefs. Always fearless of mind, she stretched forward to the new and commanding causes which have tried to apply Christian principles to the social problems of the hour. Even in her advanced years, she kept in close touch, through reading and lectures and through personal acquaintance, with many of the leaders of outstanding importance in this country.

Serious operations a year ago diminished Mrs. Eddy's strength, but it was only in the last two weeks of her life that there was any diminution in her keen and alert mind, in her reading and in her interests. Almost the last word that she uttered was in response to the message that her son gave her to the effect that the American Board had come through without a deficit. This news seemed to revive her for the moment. She opened her eyes and spoke with clearness of mind, "Thank the good Lord!"

In her last hours she suffered very little pain and her faith remained firm and courageous. She slipped away on September 20 in quiet contentment and happiness.

An inspiring funeral service was held at the home of her son, Brewer, in Newtonville, Mass., on the 23rd. Scripture was read by Enoch Bell, one of her "Yale sons." The Madura Mission was represented by Dr. John Banninga, and Dr. Jay T. Stocking, Moderator of the General Council and pastor of the church at Newton Centre, had the prayer. Dr. Brewer Eddy himself made some very helpful remarks, and his daughter Frances sang two of her grandmother's favorite hymns. Dr. Sherwood Eddy being in England could not be present to add his tribute.

Gertrude Willcox Weakley

"Last came your daughter dressed in the pretty, old-fashioned gown which her mother had worn so long ago. I looked at her for you. On her shoulder was a tiny bunch of forget-me-nots, pinned on with a daisy pin, showing through her veil. That was fastened on with orange blossoms. She carried a bunch of roses and maidenhair ferns. Mr. Weakley and Mr. Fisher stood waiting for her, and four gentlemen stood in front of the bridal couple, the

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United States Consul, Mr. Demaree, Mr. Curtis, who married them, and Mr. Davis. Mr. Demaree read, Mr. Davis led in prayer. All were touched when he said he would offer Professor Willcox's prayer. The bridal couple were moved by it, and theirs were not the only eyes that were wet with tears at this prayer from over the sea. Then Mr. Curtis went through the service, and pronounced them husband and wife. From beginning to end it was impressive and beautiful."

This is part of the letter from Mrs. Jerome Davis of Kyoto, Japan to Mrs. G. B. Willcox of Chicago, who, three years earlier had sent her daughter, a Wellesley graduate, a teacher for several years in Lindenwood College, out under the Woman's Board of Missions of the Interior to teach in Kobe College.

Gertrude Willcox's marriage in 1899 did not mean the end of her missionary life. For thirty years she and her husband, Rev. William R. Weakley, worked in Japan as missionaries of the Methodist Church, South. She started several kindergartens and one of the first loan libraries.

Retiring on account of ill-health, they lived for a while in Evanston, Ill., then moved to Hardin, Mo. On September 8, Mrs. Willcox died in a Kansas City hospital, leaving to mourn her, her husband and two sisters, Mrs. J. D. Wallace and Mrs. Alexander H. Gunn.

Rev. George Waldo Reed, D.D.

On April 17, 1855 George W. Reed was born in Hartford, Conn. Nine years later his family moved to Springfield, Mass. There he learned the book-binding trade, became acquainted with Charlotte Burt, whom he later married, and prepared for entrance to Amherst College, from which he was graduated in 1882. After a few years in business he felt a call to the ministry and entered Hartford Seminary, completing his course in 1887.

During his seminary years he had brief pastoral experiences in New York and New Hampshire. On June 18, 1887 he started with his wife on the long journey to Dakota Territory, where he had volunteered for missionary service among the Sioux Indians. During his first year he taught school at Little Oak Creek on Grand River, not far from the camp of Sitting Bull, who frequently visited his school. In the fall of 1888 Mr. Reed took charge of the newly erected mission at Fort Yates, N. D., at the center of the Standing Rock Reservation. During the next twenty years he travelled ceaselessly over the prairie in all sorts of weather with horse and buggy, looking after the Indian congregations, nine of which erected church buildings during this period.

In 1909 the Reeds moved to Little Eagle where there was a large Indian school at that time. Three years later the building of the railroad across the reservation made it advisable for them to move to the newly started town of McLaughlin, which served as his headquarters for the next seventeen years. In 1922 Yankton College recognized his achievements by conferring upon him the degree of Doctor of Divinity. Having long since passed the time for retirement, he withdrew from the service of the American Missionary Association in 1927, only to assume the pastorate of the churches at Houghton and Vienna, S. D. Not until he had attained the age of seventy-five in 1930 did he finally cease from his labors as a missionary and a minister. The last five years have been spent among friends at McLaughlin and in the Black Hills. On August 23 he suffered a paralytic stroke, and died on September 1.

The Chronicle

APPOINTMENT

August 27. Miss Pandora A. Voyatzis of Brighton, Mass., for a three year term as teacher in the American Junior College for Girls, Greece, Near East Mission.

* * *

FURLOUGHS AUTHORIZED

August 27. Mr. and Mrs. Myron S. Burton, Rev. and Mrs. Lyman V. Cady, Miss Josie E. Horn of the North China Mission, beginning in July, 1936.

August 27. Mr. and Mrs. Harold W. Hackett of the Japan Mission, beginning in the summer of 1936.

August 27. Rev. and Mrs. Charles M. Warren of the Japan Mission, beginning in the spring of 1936.

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August 27. Rev. Frank J. Rawlinson of the North China Mission, for six months beginning in the summer of 1936.

September 17. Mr. and Mrs. Arthur J. Orner of the East Africa Mission, beginning in July, 1936.

September 17. Dr. and Mrs. James B. McCord of the South Africa Mission, beginning in May, 1936.

September 17. Miss Carolyn T. Sewall of the North China Mission, beginning in July, 1936.

September 17. Rev. and Mrs. Hugh W. Hubbard of the North China Mission, beginning in July, 1936.

September 17. Miss Alice C. Reed of the North China Mission, for family reasons, beginning in July, 1936.

September 17. Miss Lillian C. Brauer of the Near East Mission, beginning immediately for personal and health reasons.

* * *

SAILED FOR THE FIELD

September 7. From Vancouver, Rev. and Mrs. Brewster Bingham, joining the North China Mission.

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September 19. From New York, Rev. and Mrs. J. Kingsley Birge, returning to the Near East Mission.

September 28. From New York, Rev. and Mrs. Alden H. Clark for an eight months' visit to the mission field.

* * *

ARRIVALS ON THE FIELD

August 00. At Inanda, Natal, South Africa, Miss Nellie M. Walker, transferred from the Foochow Mission, China.

August 20. In Japan, Miss Katharine Merrill.

August 31. Miss Isabelle MacCausland, and Miss Florence E. Holt, new term teacher for Kobe College.

September 6. In Japan, Rev. and Mrs. William Q. McKnight, and Mr. Arthur R. English, new term teacher for Doshisha University.

September 9. In Japan, Rev. and Mrs. Darley Downs.

September 9. At Istanbul, Turkey, Miss Dorothy G. Blatter and Miss Alice P. Lindsley, returning to the Near East Mission.

September 14. At Elleniko, Athens, Greece, Miss Annie E. Pinneo, returning to the Near East Mission.

September 15. In Saloniki, Greece, Rev. and Mrs. George E. White.

* * *

ARRIVALS FROM THE FIELD

August 31. In Boston, Rev. and Mrs. Philip D. Dutton of Taiku, North China.

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September 16. In New York, Miss Lucy B. Lanktree of Ingtai, Foochow, China.

September 26. In New York, Miss Agnes M. Baird of Sofia, Bulgaria.

BIRTH

September 13. In Newton, Mass., a daughter, Elizabeth Ann, to Rev. and Mrs. Bryan S. Stoffer of the American College, Madura, India.

* * *

MARRIAGES

August 3. In Asheville, N. C., Miss Deana Jo McCurry and Rev. John Rae Chapman, pastor of the Congregational Church at Asheville, N. C.

September 7. In New Port Richey, Fla., Miss Jean Fullington and Rev. David W. Shepherd, pastor of the Meansville Larger Parish in Georgia.

September 7. At Wellesley, Mass., Miss Jean Lothrop Horton of Wellesley and Rev. Harold Mercier, pastor at Gann Valley, S. D.

* * *

DEATHS

August 9. At Camden, N. J., Miss Leota V. Stevens, for three years instructor in Physical Education for women at Talladega College, Alabama.

September 1. In McLaughlin, S. D., Rev. George Waldo Reed, 1887-1927 worker under the American Missionary Association.

September 8. In Kansas City, Mo., Mrs. Gertrude Willcox Weakley, missionary in Japan for thirty years.

September 20. In Attleboro, Mass., Mrs. Margaret Louise Norton Eddy, mother of Dr. Sherwood Eddy of New York and Dr. D. Brewer Eddy, Secretary of the American Board.

September 21. At Akron, Ohio, Mr. Clement L. Wild, instructor in manual training and industries at Tougaloo College 1904-1906 and for one year at Tillotson College.

October 1. At Peiping, China, James Walcott, son of Rev. and Mrs. Lucius C. Porter of the North China Mission.

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Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be legally transferred and to receive legacies written in the name of these organizations.

Woman's Board of Missions, incorporated in Massachusetts, 1869. Frederick A. Gaskins, Treasurer, S. Emma Keith, Assistant Treasurer, 14 Beacon St., Boston.

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